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CHRISTIAN'S

POCKET LIBRARY,

IN FOUR PARTS;

- 1st, *A Prayer Book;*
- 2d, *A Historical and Dogmatical Catechism;*
- 3d, *A Summary of the Maxims and Examples of Jesus Christ;*
- 4th, *A Hymn Book.*

SECOND EDITION IMPROVED

COMPILED

BY THE REV. JOHN W. B. B.

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DISTRICT OF QUEBEC.

*Prothonotary's Office,*

17th May, 1838.

BE IT REMEMBERED, that on the seventeenth day of May in the year of our Lord Christ, One thousand eight hundred and thirty-three, Samuel Neilson and William Cowan of Quebec, Printers, Stationers and Co-partners, carrying on business under the style, name and firm of Neilson and Cowan, have deposited in this office the Title of a Book, the Title of which is in the words following, that is to say:— "The Christian's Pocket Library, in four parts; containing, 1st. A Prayer Book; 2nd. A Historical and Dogmatical Catechism; 3rd. A Summary of the Maxims and Examples of Jesus Christ; 4th. A Hymn Book. Second Edition improved. Compiled by the Rev. John M'Donald," the right whereof they claim as Proprietors.

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# PART I.

## PRAYER BOOK.

*Pray without ceasing.*—Thes. v. 17.

Table of Holidays of Obligation and Devotion, together with the Fastdays and days of Abstinence obligatory in the Diocese of Quebec.

### 1. — *Immoveable Holidays of Obligation.*

Every Sunday throughout the year.

*January.*

1. Circumcision.

6. Epiphany.

*March.*

25. Annunciation.

*June.*

29. SS. Peter and

Paul.

*November.*

1. All Saints.

*December.*

8. Conception B.

V. M.

25. Christmas-day.

## II.—*Moveable Holidays of Obligation.*

Easter Sunday.

Ascension-day.

Pentecost.

Corpus Christi-day.

## III.—*Holidays of Devotion.*

Easter Monday

Easter Tuesday.

Pentecost Monday.

Pentecost Tuesday.

St. Stephen, December 26

St John, 27

The 8th day after Corpus Christi.

## IV.—*Fast-days.*

Every week day in Lent.

Ember-days, or

The first Wednesday, Friday and

Saturday, after the first Sunday

of Lent; after Pentecost Sunday;

after the 14th of September; and

after the 18th of December, or after

the 3d Sunday of Advent.

The Vigils of Christmas, of Pentecost,  
of St. John the Baptist, on the 1st  
Saturday after the 20th June; of  
SS. Peter and Paul, of S. Law-  
rence, 1st Saturday after the 6th of  
August; of the Assumption, 1st  
Saturday after the 15th of August,  
of St. Mathew, on the 1st Saturday  
after 16th September; of SS.  
Simon and Jude, 1st Saturday after  
the 24th of October, of All Saints  
and of S. Andrew, last Saturday of  
November.

*V.—Days of Abstinence.*

Every Sunday in Lent.

The festival of St. Mark, 25th April.  
Monday, Tuesday and Wednesday  
in rogation week.

Every Friday and Saturday through-  
out the year, the Saturdays between  
the 25th December and the 2d of  
February excepted.

**MORNING PRAYER.**

*At up-rising in the Morning.*  
*In the Name of the Father, and of*  
*the Son, and of the Holy Ghost.*

†  
**I**N the name of our Lord Jesus  
 Christ crucified, I arise ; bless me,  
 O Lord, protect and defend me ; and  
 after this short and miserable pilgrimi-  
 mage, bring me to everlasting happi-  
 ness. Amen.

Holy Trinity, one God, unto thy  
 protection I recommend my soul and  
 body ; deliver me this day from all  
 sin, and preserve me from sudden and  
 unprovided death. Amen.

O merciful Jesus, I beseech thee,  
 through thy most sacred death and  
 passion, to grant me pardon and full  
 remission of all my sins. Amen.

O angel of God, to whose holy care  
 I am committed by the supreme cle-  
 mency, defend me from all danger.  
 Amen.



*Morning Prayers.*

7

Holy Mother of God, protect me this day from all evil ; but especially at the hour of my death, assist me by thy powerful intercession. Amen.

*Prayers for Morning.*

**I**N the name of the Father + and of the Son, and of the Holy Ghost. Amen.

Blessed be the Holy and undivided Trinity, now and for ever. Amen.

*The Lord's Prayer.*

**O**UR Father who art in heaven, hallowed be thy name : thy kingdom come : thy will be done on earth as it is in heaven : give us this day our daily bread : and forgive us our trespasses, as we forgive them that trespass against us : and lead us not into temptation : but deliver us from evil. Amen.

*The Angelical Salutation.*

**H**ALL, Mary ! full of grace, our Lord is with thee : blessed art thou amongst women, and blessed is

the fruit of thy womb JESUS. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

*The Apostles' Creed.*

**I** BELIEVE in God the Father Almighty, Creator of heaven and earth. And in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell, the third day he rose again from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty: whence he shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy: Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

*An Act of Faith in the Presence of  
God.*

**O** My God, I firmly believe thou art here, and perfectly observest all my actions, all my thoughts, nay, even the most secret motions of my heart. Ah! canst thou suffer in thy holy presence a sinner who has so often offended thee? Yes, thy goodness and liberality not only invite, but even command me to approach thee. Grant me therefore the grace to pray to thee as I ought.

Come, O Holy Spirit, fill the hearts of thy faithful, and enkindle within them the fire of thy love.

V. Send forth thy spirit, and our hearts shall be regenerated.

R. And thou wilt renew the face of the earth.

*Let us pray.*

**O** God, who, by the light of the Holy Ghost, didst instruct the hearts of the faithful, grant us, thro'

the same Holy Spirit, a love and relish of what is just and right, and the constant enjoyment of his comforts : thro' Jesus Christ our Lord, who with thee, in the unity of the same, &c. Amen.

*An Act of Adoration and Thanksgiving.*

**I** ADORE thee, O my God, as my Creator and Sovereign Lord ; and with all possible thanks acknowledge the many corporeal and spiritual benefits thou hast conferred upon me. Thou hast created me, and out of nothing given me a being. Thou hast redeemed me by the death of thy Son, sanctified me by the grace of thy Holy Spirit, preserved me from infinite dangers, and from hell fire, which my sins have so often deserved. Although thou knowest me to be an ungrateful and unprofitable servant, nevertheless, thou hast hitherto patiently expected

THE QUE  
*Morning Prayers.*

the amendment of my life; and for this purpose, thou hast preserved me from the dangers of the past night, and granted me the present day, that I may labour with ~~seventy~~ care and diligence than I have hitherto done, to obtain that crown of eternal glory which thy goodness has prepared for me. O the goodness of my God towards me! Alas! what return can I make for such innumerable benefits? I will praise thy Holy name, O Lord, and am resolved to serve thee with more fidelity during the remainder of my life.

*Here recall to mind the chief sins of your life past, and firmly resolve to resist the temptations and dangerous occasions to which you may be exposed in the course of the present day.*

**H**OW ill, O my God, have I hitherto lived! Ah! how little have I done for thy sake? I am



heartily sorry for having squandered away that time in offending thee, which thy infinite goodness gave me to be employed in promoting the welfare of my soul, and in purchasing everlasting life. I detest, O Lord, all the sins I have committed against thy divine Majesty. I am sorry that I have offended thee, who art infinitely good, and to whom sin is infinitely displeasing. I love thee with my whole heart and soul, and am firmly resolved by the help of thy grace, to serve thee with more fidelity for the time to come. Receive, I beseech thee, the remainder of my life. I again renew the promises made by me in baptism, to renounce the devil, his works, and all his pomps. I am resolved, with the assistance of thy grace to spend this day according to thy holy will, both as to the nature and circumstances of my actions, by performing them in such a manner as

may be most pleasing to thee. I will take particular care to avoid those failings to which I am most subject, and to exercise the virtues which are most agreeable to my state and condition of life.

**I** OFFER thee, my God! together with the life, passion, and death of thy only Son; all my affections, resolutions, thoughts, words, deeds, and sufferings of this day, and my whole life, in honor of thy adorable Majesty; in thanksgiving for all thy benefits; in satisfaction for my sins; and to obtain the assistance of thy grace; that persevering to the end in the performance of thy holy will, I may love and enjoy thee for ever in thy glory.

*A Petition.*

**T**HOU knowest, O God, how unable I am of myself to do the least good. Abandon me not, therefore, but take me under thy protection, and grant me the grace faithfully

to comply with these holy resolutions. Enlighten my understanding with the rays of a lively faith; excite in my will a lively hope in thy promises, and inflame it with the fire of an ardent love of thy infinite goodness.

Strengthen my weakness, I beseech thee; heal the corruption of my heart; grant, that overcoming all my enemies, visible and invisible, I may make the best use of thy grace; and vouchsafe to add to these favours the inestimable gift of final perseverance.

V. To thee, O Lord, I have raised my voice.

R. And early in the morning my prayer shall come before thee.

V. Let my mouth be ever filled with thy praise.

R. That I may publish thy glory, and all the day thy greatness.

V. Turn thy face, O Lord, away from my sins.

R. And blot out all my iniquities.

*Morning Prayers.*

15

V. Create in me a clean heart, O God.

R. And renew an upright spirit within me.

V. Cast me not out of thy sight.

R. Nor take thy holy spirit from me.

V. Restore to me the joy of thy salvation.

R. And strengthen me with thy sovereign spirit.

V. Our help is in the name of the Lord.

R. Who made both heaven and earth.

V. Vouchsafe, O Lord, this day,

R. To preserve us from all sin.

V. Have mercy upon, O Lord,

R. Have mercy upon us.

V. Let thy mercy, O Lord, be poured forth upon us.

R. According to the hopes we have placed in thee.

V. O Lord, hear my prayer.

○ *Re.* And let my supplication come unto thee.

*Let us pray.*

**A**LMIGHTY Lord, and most merciful God, who hast brought us safe to the beginning of this day; let thy powerful grace so conduct us thro' it, that we may not fall into any sin; but that all our thoughts, words, and actions, may be regulated according to the rules of thy heavenly justice, and tend to the observance of thy holy law; thro' the merits of Jesus Christ our Lord. Amen.

*Let us pray.*

**L**ORD God, the King of heaven and earth, vouchsafe this day to rule and sanctify, to direct and govern our souls and bodies, our senses, words, and actions, in conformity to thy law, and in obedience to thy commands; that by the help of thy grace, O Saviour of the world, we may be fenced



and freed from all evil, both now and for ever. Amen.

**O** God, who, out of thy unspeakable providence, art pleased to appoint thy holy angels for our guardians and protectors, hearken to the supplications we make for a continuance of their protection, and grant that we may be united to their happy society for all eternity. Amen.

May the B. V. Mary, St. Joseph, and all the saints become our intercessors with the Lord, that we may be succoured and defended by him this day, and live and reign with him for everlasting ages. Amen.

May the Lord bless us, and preserve us from all evil, and conduct us to life everlasting; and may the souls of the faithful departed thro' the mercy of God, rest in peace. Amen.

*The Litany of our Lord Jesus Christ.*

**L**ORD, have mercy upon us.  
 Christ have mercy upon us.  
 Lord, have mercy upon us. Christ  
 hear us.

Christ, graciously hear us.

God, the Father of heaven,

God, the Son, Redeemer of the  
 world,

God, the Holy Ghost,

Holy Trinity, one God,

Jesus, Son of the living God,

Jesus, splendour of the Father,

Jesus, brightness of eternal light,

Jesus, King of glory,

Jesus, the sun of justice,

Jesus, Son of the Virgin Mary,

Jesus, whose name is called Won-  
 derful,

Jesus, the mighty God,

Jesus, the Father of the world to  
 come,

Jesus, the angel of the great council,

*Have mercy upon us.*

*The Litany of Jesus.*

19

Jesus, most powerful,  
Jesus, most patient,  
Jesus, most obedient.  
Jesus, meek and humble of heart,  
Jesus, lover of chastity,  
Jesus, lover of us,  
Jesus, the God of peace.  
Jesus, the author of life,  
Jesus, the example of all virtues,  
Jesus, zealous lover of souls,  
Jesus, our God,  
Jesus, the Father of the poor,  
Jesus, the treasure of the faithful,  
Jesus, the good shepherd,  
Jesus, the true light.  
Jesus, the eternal wisdom,  
Jesus, infinite goodness,  
Jesus, the way, the truth, and the life.  
Jesus, the joy of angels,  
Jesus, the king of patriarchs,  
Jesus, the inspirer of the prophets,  
Jesus, the master of the apostles

*Have mercy upon us.*

*Have mercy upon us.*

us.  
us.  
rist

*Have mercy upon us.*

to

*The Litany of Jesus.*

Jesus, the teacher of the evangelists,

Jesus, the strength of martyrs,

Jesus, the light of confessors,

Jesus, the spouse of virgins,

Jesus, the crown of all saints.

Be merciful unto us, *Spare us, O Lord Jesus.*

Be merciful unto us, *Hear us, O Lord Jesus.*

From all evil,

From thy wrath,

From the snares of the devil,

From the spirit of uncleanness,

From everlasting death,

From the neglect of thy holy inspirations,

Thro' the mystery of thy most holy incarnation,

Thro' thy nativity,

Thro' thy divine infancy,

Thro' thy sacred life,

Thro' thy labours and travails,

Thro' thy agony and bloody sweat,

*Have mercy upon us.*

*Lord Jesus deliver us.*

Thro' thy cross and passion,  
Thro' thy pains and torments,  
Thro' thy death and burial,  
Thro' thy glorious resurrection,  
Thro' thy admirable ascension,  
Thro' thy joys and glory,  
In the day of judgment.

*Lord Jesus  
deliver us.*

Lamb of God, who takest away the  
sins of the world, *Spare us, O Lord  
Jesus.*

Lamb of God, who takest away the  
sins of the world, *Hear us, O Lord  
Jesus.*

Lamb of God who takest away the  
sins of the world, *Have mercy upon  
us, O Lord Jesus.*

Christ Jesus hear us, Christ Jesus,  
graciously hear us.

*Let us pray.*

**O** LORD Jesus Christ, who hast said,  
Ask and you shall receive; seek;  
and you shall find; knock and it shall be  
opened unto you: grant, we beseech  
thee, to our most humble supplications,

*Have mercy  
upon us.*

*Lord*

*Lord*

*Lord Jesus deliver us.*



the gift of thy divine love, that we may ever love thee with our whole hearts, and never cease from praising and glorifying thy name. Amen.

**O** DIVINE Redeemer, give us a perpetual fear and love of thy holy name; for thou never ceasest to direct and govern by thy grace those whom thou instructest in the solidity of thy love: who livest and reignest world without end. Amen.

### ANGELICAL SALUTATION.

V. The angel of the Lord declared unto Mary.

A. And she conceived by the holy.

Hail Mary, &c.

V. Behold the handmaid of the Lord.

A. Be it made unto me according to thy will.

Hail Mary, &c.

V. And the word was made flesh.

A. And dwelt amongst us.

Hail Mary, &c.

V. Pray for us, O holymother of God,  
A. That we may be made worthy  
of the promises of Christ.

*Let us pray.*

**P**OUR forth, we beseech thee, O  
Lord, thy grace into our hearts,  
that we to whom the incarnation of  
Christ thy Son was made known by  
the message of an angel, may, by the  
passion of Christ be brought to the  
glory of his resurrection, through  
Christ our Lord. Amen.

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PRAYERS FOR NIGHT.

+

**I**N the name of the Father, and of the  
Son, and of the Holy Ghost. Amen.

Blessed be the holy and undivided  
Trinity, now and for ever. Amen.

*Then say, The Lord's Prayer—An-  
gelical Salutation—Apostle's Creed  
—as in p. 7.*

**I** CONFESS to Almighty God, to  
blessed Mary, ever a Virgin, to

blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary, ever a Virgin, the blessed Michael the archangel, the blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

May Almighty God have mercy on me, forgive me my sins, and bring me to everlasting life. Amen.

May the Almighty and merciful Lord grant me pardon, absolution, and remission of all my sins. Amen.

*Invoke the assistance of the Holy Ghost, saying,*

**C**OME, O Holy Spirit, take possession of the hearts of the faithful, and kindle within them the fire of thy love.

V. Send forth thy Spirit, and they shall be created.

R. And thou wilt renew the face of the earth.

*Placing yourself in the presence of God, return him thanks for all the benefits you have ever received from him, particularly this day*

**O** My God, I firmly believe thou art here present, and perfectly observest all my actions, my thoughts, and even the most secret motions of my heart. Thou watchest over me every moment with incomparable love, conferring thy favours on me, and preserving me from evil. May all creatures unite with me, in extolling thy goodness for all the benefits I have ever received from thee, particularly this day, and may the saints and angels supply my deficiency in rendering thee due thanks. Never permit me, **O** Lord, to be so base and wicked as

to repay thy bounties with ingratitude, and thy blessings with offences and injuries.

*Pray for the grace to discover the sins you have committed this day, and for a true sorrow for them.*

**O** My Lord Jesus Christ, Judge of the living and the dead, before whom I must one day appear, to give an exact account of my whole life; enlighten my understanding, I beseech thee, and grant me an humble and contrite heart, that I may discover wherein I have offended thy infinite Majesty, and judge myself with such just severity now, as may induce thee to judge me with mercy and clemency hereafter.

*Here examine, whether you have committed any sins this day, by thought, word, deed, or omission; and if none occur to your recollection, re-*

*reflect again on the chief sins of your life past, and say,*

**I** DETEST these and all the other sins, O Lord, whereby I have offended thy infinite Majesty, from the bottom of my heart, and am firmly resolved, by the aid of thy grace, to confess them, to make satisfaction for them, to avoid all occasions of sin, and never offend thee more. Have mercy on me, O God, grant mercy and pardon to me, a most wretched and miserable sinner: that my soul being so effectually washed in the precious blood of thy Son, every stain of sin may be entirely obliterated.

*Let us pray.*

**O** ALMIGHTY and eternal God, whose majesty filleth heaven and earth, we firmly believe that thou art here, that thy adorable eyes are upon us, that thou seest and knowest all things, and art most intimately present in the very centre of our souls. We



desire to bow down all the powers of our souls to adore thee: We desire to join our voices with all thy angels and saints, to praise and glorify thy holy name. We give thee thanks, from the bottom of our hearts, for the numberless blessings thou art continually bestowing upon us, and upon the whole Church, and particularly for thy merciful preservation of us this day from the dangers incident to our condition, and from the miseries and calamities due to our sins. And since thou hast ordained us the day to labour, and the night to take our rest, as we praise thee for the blessings of the day past, so we beg and beseech thee for thy merciful protection this night; let the eye of thy providence watch over us, O God, and let thy holy angels pitch their tents around us, that being safely delivered from all dangers, and comfortably refreshed with moderate sleep, we may

the better be enabled to perform the duties of our calling and state of life, and so daily advance to new victories over our passions, and a more perfect observance of thy holy commandments, till living in thy fear, and dying in thy favour, we come to enjoy thee for ever in thy eternal kingdom: Thro' Jesus Christ our Lord. Amen.

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*The Litany of our Lady of Loretto.*

*Anth.* **W**E fly to thy patronage, O sacred Mother of God! despise not our prayer in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

Lord, have mercy upon us. Christ have mercy upon us. Lord have mercy upon us.

Christ hear us. Christ graciously hear us.

God, the Father of heaven, *Have* mercy upon us.

**God the Son, Redeemer of the world,**  
*Have mercy upon us.*

**God, the Holy Ghost, *Have mercy &c.***  
**Holy Trinity, one God, *Have mercy***  
*upon us.*

**Holy Mary, *Pray for us.***

**Holy Mother of God,**

**Holy Virgin of virgins,**

**Mother of Christ,**

**Mother of divine grace,**

**Mother most pure,**

**Mother most chaste,**

**Mother undefiled,**

**Mother unviolated,**

**Most amiable mother,**

**Most admirable mother,**

**Mother of our Creator,**

**Mother of our Redeemer,**

**Most prudent virgin,**

**Most venerable virgin,**

**Most renowned virgin,**

**Most powerful virgin,**

**Most merciful virgin,**

**Most faithful virgin,**

*Pray for us.*

Mirror of justice,  
Seat of wisdom,  
Cause of our joy,  
Spiritual vessel,  
Vessel of honor,  
Vessel of singular devotion,  
Mystical rose.  
Tower of David,  
Tower of ivory,  
House of gold,  
Ark of the covenant,  
Gate of heaven,  
Morning star,  
Health of the weak,  
Refuge of sinners,  
Comforter of the afflicted,  
Help of Christians,  
Queen of angels,  
Queen of patriarchs,  
Queen of prophets,  
Queen of apostles,  
Queen of martyrs,  
Queen of confessors,  
Queen of virgins,  
Queen of all saints,

*Pray for us.*

*Pray for us.*

Lamb of God, who takest away  
the sins of the world, *Spare us, O*  
*Lord.*

Lamb of God, who takest away  
the sins of the world, *Hear us O*  
*Lord.*

Lamb of God who takest away  
the sins of the world, *Have mercy*  
*upon us.*

*Anth.* We fly to thy patronage, &c.

V. Pray for us, O holy mother of  
God,

R. That we may be made worthy  
of the promises of Christ.

*Let us pray.*

**P**OUR forth, we beseech thee, O  
Lord, thy grace into our hearts,  
that we, to whom the incarnation of  
Christ thy Son was made known by  
the message of an angel, may, by his  
passion and cross, be brought to the  
glory of his resurrection. *Thro*  
*&c. Amen.*

**PRAYERS BEFORE MASS.**

*When you enter into the Church, say,*

**O** Lord, in the multitude of thy mercies, I will enter thy house, and adore thee in thy holy temple, and praise thy glorious name.

Sprinkle me, O Lord, with hyssop, and I shall be cleansed, wash me, and I shall become whiter than snow.

*An Oblation of the Mass, according to the four Ends of this our Christian Sacrifice.*

**O** Most merciful Father, who hast loved the world to such a degree as to deliver up thy beloved Son to suffer the cruel death of the cross for the redemption of us poor sinners; and wouldst, moreover, have the same oblation daily renewed in the Mass, in order that we might apply the fruits of his sacred passion to our souls: grant, we humbly beseech thee, that we may assist thereat with such respect, attention, and devotion, as to become



partakers of the fruits and virtues of the bloody sacrifice of the cross: and as this our christian oblation contains, in a more excellent degree, all the virtue and perfection of the sacraments of the old law, so we offer it up to thee in the manner of the four-fold oblations of the ancient sacrifices. *First*, O Lord, in humble and sincere acknowledgment of that supreme power and dominion thou hast over us and all creatures; to which we cheerfully submit: *secondly*, in satisfaction and atonement for all the sins we have committed against thy infinite Majesty: *thirdly*, in thanksgiving for all the favours and blessings bestowed on us in general or particular: and, *lastly*, that we may mercifully obtain, of thy divine goodness, whatever thou knowest we stand most in need of, either for the welfare of our soul or body. *(Here may be added in particular, what each most want for themselves,*

or others, living or dead). With these dispositions and intentions, we approach, O God, this day to thy altar, relying on thy power and mercy to grant our petitions, and supply us with grace for the performing our duty : thro' the divine merits of the sacred death and passion of thy only Son, our Lord and Saviour Jesus Christ.

An excellent Method of hearing Mass.

*Make the Sign of the Cross with the priest, and say as follows :*

+ **I**N the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I will draw near to thy altar, O my God, to gain new strength and vigor to my soul. Separate me by thy grace from those unbelievers who have no trust in thee.

That grace, which comforts me, when the recollection of my sins afflicts and casts me down.

That grace, which lets me know there is an everlasting refuge in thy goodness : and that, whenever we sincerely repent, thou art ready to forgive even our greatest sins.

*Judica me Deus, Gloria in excelsis, and the Creed, are not said in Masses for the Dead ; and at other times you may pass any of them over, when you find them omitted by the Priest.*

*Say the Confiteor after the Priest, as follows :*

**I** CONFESS to Almighty God, to the blessed Virgin Mary, to the blessed Michael the Archangel, to the blessed John Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, O Father, that I have exceedingly sinned in thought, word and deed, *through my fault, through my fault, through my most grievous fault.* Therefore, I beseech the blessed Virgin Mary, blessed Michael the Arch-

angel, blessed John Baptist, the holy apostles Peter and Paul, all the saints, and you, O Father, to pray for me the Lord our God.

*After the Confession, say,*

**O** My God, who hast commanded us to pray for each other, and, in thy holy Church, hast given even to sinners the power of absolving from sin : receive, with equal clemency, the prayers of thy people for the priest, and those of thy priest for the people.

We beseech thee, O Lord, by the merits of those saints, whose sacred relics are here deposited, and of all the saints that thou wouldst vouchsafe to forgive us all our sins. Amen.

*When the Priest goes first to the Book, and reads the Introit say,*

**G**RANT, O Lord, that we may be truly prepared for offering this great sacrifice to thy divine Majesty ; and because our sins alone can render us displeasing to thee, we therefore cry aloud to thee for mercy.

*At the Kyrie Eleison, say,*  
**H**AVE mercy upon me, O Lord,  
 and forgive me all my sins.

Have mercy upon me, O Lord,  
 have mercy upon me.

*At the Gloria in Excelsis Deo, say,*  
**G**LORY be to God on high, and  
 on earth peace to men of good  
 will: we praise thee, we bless thee, we  
 adore thee, we glorify thee, we give thee  
 thanks for thy great glory, O Lord God,  
 heavenly King, God the Father Almighty;  
 Lord Jesus Christ, the only be-  
 gotten Son; Lord God, Lamb of  
 God, Son of the Father, who takest  
 away the sins of the world, have mercy  
 upon us; who takest away the sins of  
 the world, hear our prayer; who sit-  
 test at the right hand of the Father,  
 have mercy upon us. For thou only  
 art holy, thou only art Lord, thou  
 only, O Jesus Christ, with the Holy  
 Ghost, art most high in the glory of  
 God the Father. + Amen.

*When the priest turns to the people,  
and says Dominus vobiscum, say,*

**B**E thou always with us, O my God,  
and let thy grace never depart  
from me.

*Whilst the priest reads the Collects  
for the Day, say,*

**W**E humbly beseech thee, O Al-  
mighty God, mercifully to  
give ear to the prayers of thy servant,  
which he now offers thee, in the name  
of thy Church, and in behalf of us thy  
people : accept them to the honor of  
thy name, and the good of our souls :  
and grant us all those blessings which  
may any ways contribute to our sal-  
vation. Thro', &c. Amen.

*At the Epistle, say,*

**M**AYST thou, O Lord, be eternally  
praised for having communica-  
ted thy divine Spirit to the holy pro-  
phets and apostles, disclosing to them  
admirable secrets, redounding to thy  
glory and our salvation. We firmly



believe their doctrine, because it is thine. Grant us we beseech thee, the happiness to understand from the Church, through their instructions, what is profitable for us, and grace to practise the same to the end of our lives.

*At the Gradual, say,*

**H**OW wonderful, O Lord, is thy name throughout the whole earth ! I will bless the Lord at all times ; his praise shall be ever in my mouth. Be thou my God and my protector : in thee alone will I put my trust. O let me not be confounded for ever.

*At the Gospel rise up and say,*

**B**E thou for ever adored and praised O Lord, who, not content to instruct us, by the prophets and apostles hast even vouchsafed to speak to us by thy only Son, our Saviour Jesus Christ, commanding us, by a voice from heaven, to hear him. Grant us,

merciful God, the grace to profit by his divine and heavenly doctrine. All that is written concerning thee, dread Jesus, in thy gospel is truth itself; nothing but wisdom in thy actions, power and goodness in thy miracles, light and instruction in thy word. With thee, sacred Redeemer, are the words of eternal life: to whom shall we go but to thee, O eternal fountain of truth: Grant me, O God, the grace to practise what thou commandest, and command what thou pleasest.

*At the Credo, or Nicene Creed, say,*

**I** BELIEVE, O Lord, all thou hast taught me by thy Holy Church. In this faith, through the assistance of thy grace, I desire to live and die. I am convinced of the sincerity and wisdom of those who have delivered these sacred truths to us. Their miraculous success, in the propagation of thy doctrine, is to me a sufficient proof of its veracity. Whither, O Lord, shall

I go? Thou hast the words of eternal life. Of thy truth, thus delivered, my reason and will shall never doubt, though my senses and vain imagination should. I believe, O Lord, help my unbelief.

*At the Offertory, say,*

**A**CCCEPT, O holy Father Almighty and eternal God, this unspotted host, which I, thy unworthy servant, offer thee, the living and true God, for my innumerable sins, offences, and negligences, for all here present, and for all faithful Christians, living and dead, that it may avail both me and them to life everlasting. Amen.

*At the offering of the Chalice say,*

**W**E offer thee, O Lord, the chalice of salvation, beseeching thy clemency that it may ascend before thy divine Majesty, as a sweet perfume, as well for our salvation as for that of the whole world.

Accept us, O Lord, who approach

thee in the spirit of humility, and with contrite hearts ; and may the sacrifice we offer this day in thy sight, be pleasing to thee, O Lord God,

*When the priest washes his fingers, say,*

**T**HOU, O Lord, who once vouchsafedst to wash thy disciples feet, before their invitation to thy holy table ; wash us also, we beseech thee, O Lord, and wash us again ; not only our feet and hands, but also our hearts, our desires, and our souls, that we may become altogether pure and innocent.

*Proceed and say,*

**R**ECEIVE, O holy Trinity, this oblation which we now make to thee, in memory of the passion, resurrection, and ascension, of our Lord Jesus Christ : and in honor of the ever blessed V. Mary, of blessed John the Baptist, of the holy apostles Peter and Paul, and of all the Saints, that it may avail to their honor and our salvation.

And may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Thro', &c. Amen.

*At the Orate Fratres, say,*

**M**AY our Lord receive this sacrifice from thy hands, to the praise and glory of his name, for our good, and the benefit of his whole Church.

*At the Secret Prayer, say,*

**M**ERCIFULLY hear our prayers O Lord, and graciously accept this oblation, which we thy servants now offer to the honor of thy name, that it may obtain thy grace for us in this life, and everlasting happiness in the next. Amen.

*At the Preface, say,*

**I**T is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, Father Almighty, eternal God, through Christ, our Lord : by whom the angels praise

thy Majesty, the dominations adore it, the powers tremble before it, the heavens and the heavenly virtues, and blessed seraphim with common jubilee glorify it; together with whom we beseech thee, that we may be admitted to join our voices, saying, in an humble manner,

HOLY, HOLY, HOLY, Lord God of Sabaoth, the heavens and the earth are full of thy glory. HOSANNA in the highest. Blessed is he that cometh in the name of the Lord. HOSANNA in the highest.

*At the beginning of the Canon, say,*

**M**OST merciful Father, who hast given thy only son to become our daily sacrifice, favourably incline thy ears to our prayers, and grant our requests. Protect, unite, and govern thy holy Church throughout the whole world. Pour forth thy blessing, on his present holiness; on the prelate who has a particular charge over it; on



our king, and on all true professors of the catholic faith.

*At the Memento for the Living, say,*  
**I** OFFER thee, O eternal Father, with thy minister at the altar, this oblation of the body and blood of thy only Son, to thy honor and glory, in remembrance of my Saviour's passion, in thanksgiving for all thy benefits, in satisfaction for all my sins, and for the obtaining thy grace, whereby I may be enabled to live virtuously, and die happily. I desire thee likewise to accept it, O God, for my parents, (if alive), friends and benefactors : grant them all blessings, corporal and spiritual. I offer it up also (*Here name the particular intention you would offer it up for, as for the obtaining this virtue, overcoming that vice, for the blessing of health, &c.*), likewise for all that are in misery ; for those whom I have any ways injured in word or deed ; for all my enemies ; for the

conversion of sinners, and enlightening all that sit in darkness. Pour forth thy blessings on all; according to their respective necessities, through the merits of thy only Son Christ Jesus our Lord.

*Proceed and say,*

**G**IVE ear, we beseech thee, to the prayers of thy servants, whom thou hast appointed to make this oblation in our behalf, and grant it may be effectual for obtaining all those blessings which he asks for us. Behold, O Lord, all here present to thee, in this bread and wine, the symbols of our perfect union. Grant that they may be converted into the real body and blood of thy dear Son, that, being consecrated to thee by this holy victim, we may live in thy service, and depart this life in thy grace.

*At the Elevation of the Host, say,*

**M**OST adorable body, I adore thee with all the powers of my soul.

O Lord, since thou hast given thyself wholly to us, grant that we may become entirely thine. I believe, O Lord help my unbelief. Most merciful Saviour, be thou my protector; strengthen and defend me, I beseech thee, by thy heavenly grace, now, and especially at the hour of my death, sweet Jesus. Amen.

*At the Elevation of the Chalice, say,*  
**M**OST adorable blood, that wash-  
 est away all our sins, I adore thee;  
 happy we, if we can return our life and  
 blood for thine. Cleanse, O Jesus, sancti-  
 fy and preserve our souls to eternal life.  
 Live Jesus in us, and we in thee.

*After the Elevation, say,*  
**W**E now, O Lord, with grateful  
 hearts, call to mind the sacred  
 mysteries of thy passion and death,  
 thy resurrection and ascension. Here  
 is thy body, that was broken; here is thy  
 blood, that was shed for us, of which  
 these exterior signs are but the figure,

and yet in reality contain the substance. It is now, we truly offer thee, O Lord, that pure and holy victim, which thou hast been pleased to grant us, of which all the ancient sacrifices were but so many types and figures.

*At the Memento for the Dead, say,*  
**I** OFFER thee again, O Lord, this holy sacrifice of the body and blood of thine only Son, in behalf of thy faithful departed, and in particular for the souls of (*here name those for whom you chiefly purpose to pray*) my parents (*if dead*), relations, benefactors, neighbours, &c. likewise of such as I have any ways injured, or been the occasion of their sins: of such as have injured me, or been my enemies: of such as die in war, or have none to pray for them, &c. To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and peace. Thro  
 &c. Amen.

*At the Nobis quoque peccatoribus,*  
*say,*

**V**OUCHSAFE to grant the same to us, poor miserable sinners. Judge us not according to our demerits ; but through the infinite multitude of thy mercies, liberally extend to us thy grace and pardon.

We ask it of thee, in the name of thy dear Son, who liveth and reigneth eternally with thee; and in that form of prayer which he himself hath taught us.

*Say the Pater Noster with the Priest;*  
*and then proceed as follows :*

**D**ELIVER us from those evils which we labour under at present; from past evils, which can be nothing but our manifold sins ; and from the evils to come, which will be the just chastisements of our offences, if our prayers, and those more powerful ones of thy saints, who intercede for us; intercept not thy justice, or excite not thy bounty:

*At the breaking of the Host, say,*  
**T**HY body was broken, O Lord,  
 and thy blood was shed for us :  
 grant that the commemoration of  
 this holy mystery may procure for us  
 peace ; and that those who receive it,  
 may obtain everlasting rest.

*At Agnus Dei, say with the priest,*  
**L**AMB of God, who takest away the  
 sins of the world, have mercy up-  
 on us.

Lamb of God, who takest away the  
 sins of the world, have mercy upon us.

Lamb of God, who takest away the  
 sins of the world, grant us thy peace.

*Before Communion, say,*  
**I**N saying to thy apostles, *my peace I*  
*leave you, my peace I give you,*  
 thou hast promised, O Lord, to thy  
 whole Church, that peace which the  
 world cannot give ; peace with thee,  
 and peace with ourselves.

Let nothing, O Lord, ever inter-  
 rupt this holy peace ; let nothing be



able to separate us from thee, to whom we heartily desire to be united, through the blessed sacrament of peace and reconciliation. Let this food of angels strengthen us in every Christian duty, so as never more to yield under temptation, or fall into our common weaknesses.

*At the Domine non sum dignus, before Communion, say three times*

**L**ORD, I am not worthy thou shouldst enter under my roof, say only the word, and my soul shall be healed.

*A Spiritual Communion.*

**M**OST loving Jesus, who art present in this sacrament, by virtue of thy infinite power, wisdom, and goodness, I adore thee with the most lively faith; but conscious of my infirmities and sins, I dare not, at present, receive thee sacramentally. My hope is entirely placed in thee. I love thee, O Lord, with my whole heart, who hast

so excessively loved me; and therefore I now desire to receive thee: come, therefore, O Lord, spiritually into my sinful soul, and heal it from all its infirmities. Feed me that am hungry; comfort me that am weak; enliven and sanctify me with thy sacred body and blood; deliver me from all sin, and make me always obedient to thy commands; and never suffer me to be separated from thee, my Saviour, who with the Father and the Holy Ghost, livest and reignest, one God, for ever and ever. Amen.

*At the Wiping of the Chalice, say,*

**G**RANT, O Lord, we may partake of the fruits of thy death and passion, the sacred memory of which we have commemorated in this sacrifice. Happy, thrice happy, those who sit at thy table, to partake of the bread of life. My soul sighs after thee. I desire, with the apostle, to be dissolved, and to be with thee, O Jesus. My

heart and soul, with transports of joy, seek thee, the living God.

My soul languishes with an ardent desire of entering into the house of our Lord. I love thee O my God, with my whole heart. O that I could always enjoy the presence of thy adorable body, the pledge of our eternal happiness! I adore thy goodness, and return thee infinite thanks, O gracious Lord, for thy inestimable favour and mercy, in permitting me to be present this day at the august sacrifice, where thou thyself art both Priest and Victim. Make me always sensible, O Lord, of so great a favour, and suffer not my unworthiness to put a stop to the effects of thy infinite mercy and goodness.

*When the Priest reads the Communion.*

**L**ET it now be, O Lord, the effect of thy mercy, that we, who have been present at this holy mystery, may find the benefit of it in our souls.

*At the Post-communion, say,*

**W**E give thee thanks, O God, for thy mercy in admitting us to have a part in offering this sacrifice to thy holy name ; accept it now to thy glory, and be ever mindful of our weakness.

*Proceed as follows.*

**G**RACIOUS God, and most merciful Father, grant, I beseech thee that this adorable sacrifice of the blessed body and blood of thy Son, our Lord Jesus Christ, may obtain for us at thy hands, mercy, and the remission of all our sins. Amen.

*When the priest blesses the people.*

† **T**HE blessing of Almighty God, Father, Son, and Holy Ghost, descend upon us, and dwell in our hearts for ever. Amen.

*Here, whilst the Priest concludes with St. John's Gospel, say,*

**O** ETERNAL Word ! speak to my soul which adores thee in profound silence. Thou, who art the sup. me

Creator of all things, abandon not, I beseech thee, thy creature ; be thou my life, my light, and my all.

O light Eternal, enlighten me, as well in this life as in the life to come.

Reign in me, as in thine own inheritance ; for as thou, O Lord, hast created me, and redeemed me, it is but just that I should remain for ever thine.

I have sinned exceedingly against heaven, and before thee, and am unworthy to be called thy Son.

But thou God incarnate, have pity on my frail and mortal flesh, and grant it may one day behold what it now adores here below. Amen.

*A prayer after Mass.*

**I** RETURN thee infinite thanks, O bountiful Creator, for the favour I have this day received, and of which many better deserving Christians are deprived. Receive, O Lord, my unworthy prayers ; supply my defects ; pardon

all my distractions and indevotions ;  
and grant that, by the strength and  
virtue of those divine mysteries, I  
may proceed cheerfully in the path of  
thy commandments, amidst all the  
temptations, troubles, and dangers of  
my life's pilgrimage, till at length I  
happily arrive at thy heavenly king-  
dom, where, with thy blessed angels  
and saints, I shall more clearly con-  
template thy infinite perfections, and  
celebrate thy boundless goodness and  
mercy, with uninterrupted canticles  
of eternal praise, admiration and gra-  
titude. Amen.

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*Acts of Faith, Hope, love of God,  
and of our Neighbour:*

*Act of Faith.*

**O** GREAT God, I firmly believe all  
those sacred truths which thy  
holy Catholic church believes and  
teaches ; because thou, who art truth  
itself, hast revealed them to her.  
Amen.



58 *Act of the love of God, &c.*

*Act of Hope.*

**O** ALMIGHTY and most merciful God, I put my whole trust in thee, and firmly hope for mercy, grace, and salvation from thee, my God, through Jesus Christ my Saviour. Amen.

*Act of the love of God.*

**O** GRACIOUS and good God, I love thee above all things, because thou art infinitely good in thyself, and infinitely good to me; I desire to love thee, with all my heart, and soul, and mind, and strength; and for love of thee, I am willing to part with every thing, rather than by sin to lose thee, my God and my all. Amen.

*Act of the love of our Neighbour.*

**O** God of love, in obedience to thy command, I desire to love every neighbour as myself, whether friends or enemies, because my neighbour is created to thine image, and redeemed by the blood of Jesus; and I ear-

estly beg that thy grace, and all good  
both here and hereafter, may be amply  
bestowed on me and on all mankind.  
Amen.

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PRAYERS BEFORE SACRA-  
MENTAL CONFESSION.

*A Prayer, to be repeated for several  
days before Confession, in order  
to obtain the divine assistance to  
make a good Confession.*

**O** ALMIGHTY and most merciful  
God, who hast made me out of  
nothing, and redeemed me by the  
precious blood of thy only Son; who  
hast with so much patience borne me  
to this day, notwithstanding all my  
sins and ingratitude; ever calling af-  
ter me to return to thee from the ways  
of vanity and iniquity, in which I have  
been quite wearied out, in the pursuit  
of empty toys and mere shadows;  
seeking in vain to satisfy my thirst with  
muddy waters, and my hunger with

hushes of swine. Behold, O most gracious Lord, I now sincerely desire to leave all these my evil ways, to forsake this region of death, where I have so long lost myself, and to return to thee the fountain of life. I desire, like the prodigal child, to enter seriously into myself, and, with the like resolution, to rise without delay, and go home to my father, though I am infinitely unworthy to be called his child, in hopes of meeting with the like reception from his most tender mercy. But, O my God, though I can go astray from thee fast enough of myself, yet I cannot make one step towards returning to thee, unless thy divine grace stir me up and assist me. This grace, then, I most humbly implore, prostrate in spirit before the throne of thy mercy, I beg it for the sake of Jesus Christ thy Son, who died upon the cross for my sins; I know thou desirest not the death of a sinner, but

that he may be converted and live; I know thy mercies are above all thy works, and I most confidently hope, that as in thy mercy thou hast spared me so long, and hast now given me this desire of returning to thee; so thou wilt finish the work that thou hast begun, and bring me to a perfect reconciliation with thee.

I desire now to comply with thy holy institution of the sacrament of penance; I desire to confess my sins with all sincerity to thee, and to thy minister; and therefore I desire to know myself, and to call myself to an account, by a diligent examination of my conscience. But, O my God, how miserably shall I deceive myself, if thou assist me not in this great work of thy heavenly light. O! remove then every veil that hides any of my sins from me, that I may see them all in their true colours, and may sincerely detest them. O let me not any

longer be imposed upon by the enemy, or by my own self love, so as to mistake vice for virtue, to hide myself from myself, or any way to flatter myself in my sins.

But, O my good God, what will it avail me to know my sins if thou dost not also give me a hearty sorrow and repentance for them; without this, my sins will be all upon me still, and I shall be still thy enemy, and a child of hell. Thou insisest upon a change of heart, without which there can be no reconciliation with thee; and this change of heart none but thou can give. O give it me then, dear Lord, at this time. Give me a lively faith, and a firm hope in the passion of my Redeemer; teach me to fear thee, and to love thee; give me for thy mercy's sake, a hearty sorrow for having offended so good a God. Teach me to detest my evil ways, to abhor all my past in-

gratitudes ; to hate myself now with a perfect hatred for my many treasons against thee. O give me a firm and full resolution of a new life for the future, and unite me to thee with an eternal bond of love, which nothing in life or death may ever break.

Grant me also the grace to make an entire and sincere confession of my sins, and to accept of the making of it, as a penance justly due to my transgressions : let not the enemy, with all his artifices, prevail upon me to pass over any thing through fear or shame ; rather let me die than consent to so great an evil : let not self-love deceive me, as I fear it has done too often. O grant that this confession at least may be good, and for the sake of Jesus Christ thy Son, who died for me, and for all sinners. Assist me in every part of my preparation for it, that I may go through every part of it with the same care and diligence as I should





*A Prayer before Examination of Conscience.*

**I** AM truly sensible, O God, that I have many ways offended thy divine Majesty, and provoked thy wrath by my sins; and that, if I obtain not pardon, I shall be cast out of thy sight forever. I desire therefore at present to call myself to an account, and look in to all the sins whereby I have displeased thee; but, O God, how miserably shall I deceive myself, if thou assist me not in this work by thy heavenly light? give me therefore at present thy grace, whereby I may discover all my imperfections, see all my failings, and duly call to mind all my sins; for I know that nothing is hid from thy sight; but as for me, I confess I am in the dark to myself; my passions blind me, self-love flatters me, presumption deludes me; and though I have many sins, which look me in the face, and cannot be hid, yet how many too are

these quite hid from me? But disclose  
 ver even these to me, O Lord, enlighten  
 this my darkness, cure my blindness,  
 and remove every veil that hides  
 my sins from me, so that I may be no  
 longer a secret to myself, nor a stran-  
 ger to my own failings; that I may  
 never flatter myself with idle thoughts  
 of having repented; and at the same time  
 to nourish folly and vice within my  
 breast. Come, Holy Ghost, and, by  
 a beam of thy divine light, open my  
 understanding, that I may have a full  
 view of my sins and imperfections, and  
 thus knowing myself, and sincerely re-  
 penting of all my offences, I may know  
 thee, and be received again into thy  
 favour. Amen.

*Examination of Conscience, upon the  
 ten commandments of God, the nine  
 commandments of the Church, and  
 the seven capital sins.*

**I HAVE** you been guilty of heresy  
 or, dissenter of any article of

*Sacramental Confession.* 67

faith, or of voluntarily doubting of any article of faith? How often, and for how long a time? Or have you rashly exposed yourself to the danger of infidelity, by reading bad books, or keeping wicked company? How often?

Have you, by word or deed, denied your religion, or gone to the churches or meetings of heretics, so as to join in any way with them in their worship? Or to give scandal? How often?

Have you been ignorant of the articles of your creed, or of the commandments, or any of those things which christians in your station are bound to know? For how long a time?

Have you been negligent in the worship of God; seldom or ever adoring or praising him, or giving him thanks; praying but little, or with little attention; and neglecting to make acts of faith, hope, or love of God? How long has this negligence continued?

Have you despaired of salvation, or

of the forgiveness of your sins? Or have you rashly presumed upon finding mercy? going on in your sins without any thoughts of amendment? or depended upon a death-bed repentance? How long have you been in this way?

Have you been guilty of idolatry, or of giving divine honors to any thing created? or used any witchcraft, or charms, or spells, or such like diabolical inventions? How often? And with what scandal or ill example to others?

Have you employed prayers, or sacred names, or superstitious uses?

How often?

Have you consulted fortune tellers, or made use of any superstitious practices to find out things to come, or recover things lost, &c.

Have you given credit to dreams, taken notice of omens, or made any other superstitious observations? How often?

10 Have you blasphemed God or his saints? How often?

11 Have you abused the holy scripture, or scoffed at holy things? How often?

12 II. Have you sworn falsely, or what you did not certainly know, whether it was true or false? Or have you sworn to do any thing that was wicked or unlawful? Or broken your lawful oaths? How often?

13 Have you had a custom of swearing rashly and inconsiderately, by the name of God, by your soul, or by way of imprecation upon yourself? How long have you had this custom? How many times a-day have you sworn in this manner? Have you sworn by the blood and wounds of God, or by any other blasphemous oath? How often?

14 Have you cursed yourself or others, and if so, was it from your heart? How often?

15 Have you been accessory to others swearing, cursing, or blaspheming? How often?



Have you broken any vow or solemn promise made to God? How often?

Have you neglected to hear Mass on Sundays and holidays of obligation? Or have you heard it with wilful distractions? Or not taken care that your children or servants should hear it? How often?

Have you spent those days in idleness or in sin? Or been the occasion of others spending them so? How often?

Have you done any世俗 work without necessity upon those days, or set others to do so? How often?

Have you broken the days of abstinence, commanded by the church, or eaten more than one meal on fasting days, or been necessary to others in so doing? How often?

Have you neglected to confess your sins once a year, or to receive the Sacrament, at least at Easter?

Have you made sacrilegious use of the Eucharist?

I know well

cession or communion, by concealing some mortal sin in confession, or what you doubted might be mortal ; or for want of a hearty sorrow for your sins, and a firm purpose of amendment ; or by being grossly negligent in the examination of your conscience ? How often ? Have you received any other sacrament, for example, confirmation, or matrimony, in mortal sin ?

Have you neglected to perform the penance enjoined in confession, or said it with willful distractions ? How often ? Have you presumed to receive the B. Sacrament after having broken your fast ?

Have you after falling into mortal sin, neglected, for a long time, to return to God by repentance ? And for how long time ?

IV. Have you been wanting in your duty to your parents, by not loving them, or not showing them due respect or by disobeying them ? And was it in

any matter of moment? Or have you been disobedient to any other lawful superiors? How often

Have you desired your parents death, or cursed them, or given them injurious language, or lifted up your hand against them, or threatened them, or provoked them to swear, or otherwise to offend God, or cause them any considerable trouble or uneasiness? How often

Have you stolen from your parents, or otherwise wronged them, or squandered away their substance? How much, and how often

Have you neglected to succour your parents in their necessities, either corporal or spiritual?

If God has blessed you with children, have you been negligent in procuring that they should be speedily baptised, or that they should be timely instructed in their prayers and the christian doctrine, or have you been wanting in

ving them early impressions of the fear and love of God, or in taking care of their discharging their duty with regard to the sacraments?

Have you neglected to correct them, or been excessive in your corrections?

Have you neglected to remove from them the occasions of sin, such as wicked companions, bad books, romances, &c. or suffered them to lie in the same bed with one another, and thereby exposed them to danger?

Have you flattered them in their passions, or indulged them in their evil inclinations?

Have you given them bad example? How often, and in what kind?

V. Have you desired any one's death through hatred or malice, or for your temporal interest? How often? Have you revenged yourself of any one, by word or action, or desired revenge, or taken pleasure in the thought of it? How often?

Have you provoked, challenged, or struck others, or been guilty of quarreling or fighting with them? How often, and what mischief have you done them?

Have you borne malice to others, or refused to be reconciled to them? For how long a time, and what sort of evil had you in your heart against them?

Have you procured, or thought to procure, a miscarriage, or given any counsel, aid, or assistance thereunto? How often?

Have you done any thing to shorten your own or any other's life, or to hasten death, or rashly expose yourself or others to danger? How often?

Have you desired your own death, through passion or impatience, or entertained any thoughts of making away with yourself, or attempted or designed any such thing? How often?

Have you neglected to give alms,

according to your condition and ability, or to reclaim sinners when it lay in your power? How often have you been guilty of any spiritual murder, by drawing others into mortal sin; or have you been accessory to the sins of others, by counsel or command, or any other way? How often, and what sins of violence to

Have you given scandal, or occasion of sin to others, by low or irreverent discourse; by drunkenness or swearing; by immodesty of dress or behaviour, &c.? *Where note, that the circumstance of scandal is generally found in all sins that are known to others, by reason of the force of all example, which encourages others to sin.*

Have you committed any thing that you judged or doubted to be a mortal sin, though perhaps it was not so? How often? Or have you exposed yourself to the evident danger of



mortal sin? How often, and of what sin?

VI. Have you been guilty of fornication, or adultery, or incest, or any sin against nature, either with a person of the same sex, or with any other creature? How often? Or have you designed or attempted any such sin, or sought to induce others to it? How often?

Have you been guilty of immodest touches of yourself? What were the consequences? How often?

Have you touched others, or permitted yourself to be touched by others immodestly, or given or taken wanton kisses or embraces, or any such liberties? How often?

Have you looked at immodest objects with pleasure or danger; read immodest books or songs to yourself or others; kept indecent pictures; willingly given ear to, or taken pleasure in hearing loose discourse, &c. or

sought to see or hear any thing, that was immodest? How often?

Have you exposed yourself to wanton company, or played at any indecent play, or frequented masquerades, balls, comedies, &c., with danger? How often?

Have you been guilty of any immodest discourses, wanton stories, jests, or songs, or words of double meaning? How often, and before how many? And were the persons, before whom you spoke or sung, married or single? *For all this you are obliged to confess, by reason of the evil thoughts these things are apt to create in the hearers.*

Have you abused the marriage bed by any actions contrary to the order of nature, or been guilty of any irregularity, in order to hinder your having children? How often?

Have you, without cause, refused the marriage-debt? And what sin may have followed from it? How often?

Have you debauched any person that was innocent before? Have you forced any person, or deluded any one by deceitful promises, &c. or designed or desired so to do? How often? *You are obliged to make satisfaction for the injury you have done.*

Have you taught any one evil, which he knew not before, or carried any one to lewd houses, &c.? How often?

VII. Have you been guilty of stealing, or cheating, or any way wronging your neighbour in buying, or selling, or have you been accessory to another's committing any such injustice? How often, and to what value?

Have you unjustly retained what belonged to another? How long, and to what prejudice?

Have you contracted debts without design of paying them, or without any prospect of being able to pay them; or have you delayed, or refused to pay

your just debts when you were able ; or have you, by prodigal expenses, rendered yourself unable, and so wronged your creditors, or your own family ? How often ?

Have you been guilty of usury in the loan of money ? How often ?

Have you put off false money ? How much ? How often ?

Have you professed any art, or undertaken any business without sufficient skill or knowledge, and what prejudice has your neighbour suffered from it ?

Have you bought or received stolen goods, or taken of those who could not give, &c. ? How often ?

Have you neglected the work or business to which you were hired, or by contract obliged ? How often, and to what prejudice ? Or have you broken your promises in matters of consequence ?

[N. B. That in all sins of injustice,

whereby one has done any wrong to his neighbour, either in his person, or in his goods, or in his character, honour, or good name, he is strictly obliged to make full satisfaction and restitution, if it lies in his power, otherwise the sin will not be forgiven.]

Have you then neglected or delayed, without just cause, to make satisfaction and restitution when it was in your power? How long?

VIII. Have you been guilty of lies, and whether in any matter of consequence, or to the prejudice of any one? How often?

Have you been guilty of hypocrisy or dissimulation? How often?

Have you entertained a bad opinion of your neighbour without grounds, or judged rashly of his actions and intentions? How often?

Have you been guilty of the sin of detraction, which consists in taking

away or lessening your neighbour's reputation, either by saying of him what is false or uncertain, or by publishing what is secret? How often have you done so? Before how many? *You are obliged to make restitution.*

Have you willingly given ear to detraction, have you taken pleasure in it, or any way encouraged it, or not hindered it when you might? How often?

Have you prejudiced your neighbour's honour by reproaches and affronts, or robbed him of the peace of his mind by scoffs and derisions? How often?

Have you, by carrying stories backwards and forwards, or any other way, caused misunderstanding or quarrels betwixt neighbours? How often, and to what prejudice?

[Here also judges, lawyers, solicitors, &c. ought to examine themselves what injustice they may have been



guilty of in judging or managing causes, &c. as well as accusers, witnesses, &c.

IX. Have you willingly taken pleasure in unchaste thoughts or imaginations, or entertained unchaste desires. Where the objects of your desires, single, or married persons, or kinsfolks, or persons consecrated to God? How often?

Have you taken pleasure in the irregular motions of the flesh, or not endeavoured to resist them? How often?

Have you entertained, with pleasure, the thoughts of saying or doing any thing against chastity, which it would be a sin to say or do? How often?

Have you had the desire or design of committing any sin of impurity? Of what kind? How often?

X. Have you desired your neighbour's loss or misfortune, or any public calamity, that you might be a gainer by it? How often?

Have you desired your neighbour's goods, not caring whether you had them right or wrong, or been in a disposition of stealing, or otherwise wronging him, if it lay in your power? How often?

XI. As to the capital sins: Have you been guilty of *pride*, or complacency in yourself, or contempt of others, or of *vain-glory*, by doing your good actions for procuring esteem; or of *avarice*, in affecting too much the things of this world? How often?

Have you been guilty of eating or drinking to excess, so far as considerably to prejudice or endanger either your health or reason? How often, and with what scandal?

Have you made others drunk, or sought to make them so, or gloried in having made them so? How often?

Have you gloried in any sin whatsoever? How often and before what company, and what sin?

Have you envied or repined at your neighbour's good, or rejoiced at his harm? How often?

*The rest of the capital sins have been examined before.*

[Here also masters and servants, husbands and wives, lawyers, and physicians, ecclesiastics and magistrates, &c. ought to examine into the sins which are peculiar to their states, and how far they may have neglected the duties of their respective callings.]

Moreover, let every one here examine his conscience upon the duties of his calling, on the obligation of his baptism, and on those of the maxims and examples of Christ, which are obligatory.

*A prayer for obtaining contrition.*

**I** HAVE now here before me, O Lord, a sad prospect of the manifold offences by which I have displeased thy divine majesty, and which I am

assured, will appear in judgment against me, if I repent not, and my soul be not disposed, by a hearty sorrow, to receive thy pardon. But this sorrow, O Lord, to repentance, must be thy free gift; and if it comes not from the hand of thy mercy, all my endeavours will be vain, and I shall be for ever miserable.—Have mercy, therefore, on me, Father of mercies, and pour forth into my heart thy grace, whereby I may sincerely repent of all my sins; give me true contrition, that I may bewail my past misery and ingratitude, and grieve from my heart for having offended thee, so good a God: permit me not to be deluded with a false sorrow, as I fear I have been too often, through my own weakness and neglect; but let it now be thy gift, descending from thee, the Father of light, that so my repentance may be accompanied with amendment and a change of life, and I may be fully acquitted from the

guilt of all my sins, and once more received into the number of thy servants: through Jesus Christ our Lord. Amen.  
*Reasons for which we ought to hate Sin.*

1st. **T**HE indignity and affront offered to God by sin, man is but a worm of the earth; and still this worm prefers his base pleasures, vile passions, empty human praise, the satisfaction of the devil, to the adorable will of the most high God. The sinner contemns the promises of God; laughs at his threats, and despises his goodness.

2d. This indignity is aggravated by the greatest ingratitude. God is our Creator, Benefactor, and Redeemer; but by our sins we prefer to him, the devil and our passions.

I have, says the prophet Isaiah, brought up children, and exalted them: but they have despised me. The ox knows his owner, and the ass his master.

ter's crib; but Israel hath not known me, and my people hath not understood. This indignity is also aggravated by the *most glaring injustice*. God has a perfect and inalienable right to all our services, and to all our love and obedience; for we are his creatures, and irrevocably consecrated to his service by the solemn vow of baptism. But sin breaks through all those ties, and sacrilegiously and unjustly separates us from him. This same indignity is aggravated also by the greatest presumptuousness. What can man expect from making war against a God from whose all-piercing eye it is impossible to conceal any thing, who can punish him in whatever manner he pleases, and who will render to every one according to his works?

3d. Sin contains a special ingratitude against Christ; by it we again crucify our Redeemer; for by cursing, we renew the blasphemies by which



the Jews insulted him ; by injustice, we strip him of his garments, and expose him naked to the sport of his enemies ; by drunkenness, we drench his blessed mouth with vinegar and gall ; by impurity, we tear his sacred body with scourges ; by pride, we crown his adorable head with thorns. In a word, by every mortal sin, we crucify to ourselves again the Son of God, and make a mockery of him.

Sin makes a dreadful havock in the soul, banishes the grace of God from it, and renders it an object of horror and detestation. Sin reduces the soul to a most abject condition, deprives it of all its dignity and happiness, renders it a slave to satan, a vessel of filth and corruption, and the habitation of impure spirits. Sin at once destroys all the spiritual treasures of the soul, consumes all the merits of its past virtuous life, and reduces it to the deplorable state of the most abject poverty.

*Last.* Sin kills the soul, and renders it more hideous and loathsome in the sight of God, than a putrified carcass in the sight of men. The fatal consequences of sin, as to the life to come, are the loss of heaven, in which is prepared to man a happiness, that the eye has not seen, nor the ear heard, and which it has not entered into the heart of man to understand, and the deserving of the eternal flames of hell, where there is weeping and gnashing of teeth, where the worm never dies, and the fire is never extinguished.

*Ejaculations before Confession.*

**J**ESUS, bring into my mind the number and the enormity of the sins by which I have offended thee.

Jesus, grant me the spirit of perfect repentance, that by contrition, confession, and satisfaction, I may recover thy grace, and thoroughly cleanse my conscience.

Jesus, have mercy upon me, the

most wretched of sinners, whom thou  
hast redeemed with thy precious  
blood.

*A prayer at receiving Absolution.*

**O** Lord, I am heartily sorry that  
ever I offended thee. I hate  
and detest my sins, because they are  
displeasing to thee, and I firmly pur-  
pose and resolve never more to offend  
thee.

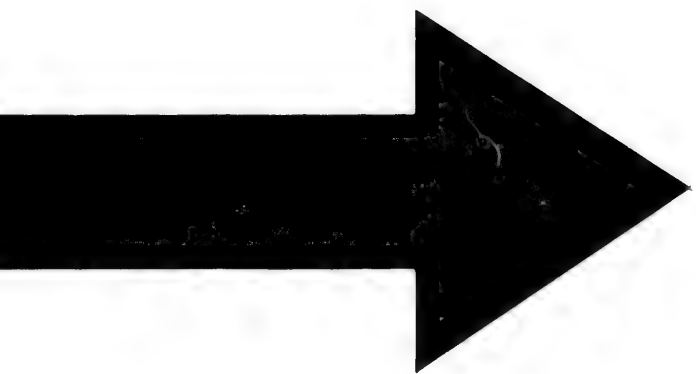
Jesus, Son of David, have mercy  
on me. God be merciful to me a  
sinner. Thou, who didst suffer for me,  
have mercy on me.

*Prayers after Confession.*

**I** Return thee, O loving Father, all  
the thanks I am able, for having  
admitted me to this sacrament, and  
letting thy mercy take place of thy  
justice, hast cast all my sins out of  
thy sight. Give me now thy grace,  
O Lord, that by a sincere and per-  
fect contrition, my repentance may be  
like that of David and Peter, and that

my offences being remitted, I may  
hereafter continue faithful in thy ser-  
vice. But this must be the work of  
thy divine assistance; for without  
thee my soul will remain barren, hard,  
and dry, like earth without water. I  
am truly sensible of my own weakness,  
and being destitute of all that is good,  
or can any ways be acceptable to  
thee, the only comfort and confidence I  
have, is to lift up my eyes to my dear  
Redeemer, and offer to thee, my God,  
his tears and sufferings, that thy justice  
being satisfied with this oblation, thou  
mayst open to me the gates of mercy,  
and receive me in thy grace. Look  
on me with eyes of pity, and have  
compassion on my miseries. O meek  
and merciful Lord, strike th's my hard  
and stony heart, that it may break  
forth into a fountain of healing waters,  
the waters of true contrition, with  
which my soul may be cleansed and  
purified. Perfect the work thou hast









1.5 1.28 1.25  
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192 *Prayers after Confession.*

begun in me, for I am thy creature,  
 and grant the confession I have made  
 may find acceptance in thy sight, and  
 that whatever is wanting in it, through  
 my weakness, may be supplied by  
 thy goodness and mercy. Thy mercy  
 I implore, and by it beg pardon of all  
 my sins; here firmly purposing in thy  
 presence, to avoid all that may be dis-  
 pleasing to thee, and with all diligence  
 to apply myself to the practice of vir-  
 tue. And I hope thou wilt not deny  
 me thy assistance, O Lord, since thou  
 hast promised never to forsake those  
 that trust in thee. Permit my heart  
 to be no more seized, and blindly car-  
 ried away with the follies of this life.  
 Permit me no more to experience my  
 low weakness in my mortal relation;  
 as in high time I should be now con-  
 verted from my evil ways, forsake my  
 errors, and amend my failings, since  
 I hitherto so many days and nights  
 have stood by my sins, and retained them

have gone away in empty pompes,  
 both with very little improvement of  
 heart. Command therefore, O Sover-  
 eign Lord, this my rebellious heart,  
 and bring it to a compliance with thy  
 laws; break all my passions; rule my  
 affections; direct my desires; strenght-  
 en all my good endeavours; and give  
 ear now to this thy unworthy servant.  
 Let not my wickedness make thee  
 forget thy goodness; for though my  
 sins call for justice, yet thou hast still  
 mercy, whereby thou canst save; and  
 once more receive me into thy grace,  
 my God, my Lord, and all my hope,  
 who livest and reignest for ever and  
 ever. Amen.

And thus I pray thee, O God of mercy and pity, having  
 through thy gracious goodness,  
 discharged my conscience of the  
 guilt wherewith it was oppressed, and  
 in the humblest manner I was able,  
 discovered all the sins I could think  
 of, to thy minister, my ghostly father,

94 *Prayers after Confession.*

I most humbly beseech thee to accept  
this confession, and forgive me all my  
trespasses, as well those I have forgot,  
as those I remembered. Grant me  
grace, O Lord, to live more carefully  
and diligently hereafter, and to abstain  
from my former follies, which I utterly  
detest; firmly purposing, through thy  
grace, never any word to offend in  
them; especially, O my most merciful  
and bountiful Saviour, give me grace  
to withstand those temptations with  
which I am most infested, and to avoid  
all the occasions of offending thee for  
the future. The just man falls seven  
times; how much reason then have I  
to be jealous of myself, O Lord, and  
fear that I shall not be true to my con-  
fessions, having, through my own  
frailty and vicious customs, increased  
the weakness and blindness in which  
I was born; yet, O Lord, I do suppose  
through thy grace, and firmly purposing  
by thy merciful favour, never to be

sent to any mortal sin; from which I humbly beg thee to preserve me whilst I live. And as for my venial sins and imperfections, I resolve to strive against them, and trust in thy goodness I shall at length amend them. For this end, grant me thy grace, sweet Jesus, to be exact in examining my conscience every night, as I am directed, and every morning happily to begin the day, by offering thee the first-fruits of all my actions, that the rest of it may be employed to thy glory. As to the penance enjoined me, I humbly beg thy assistance for the remembering and performing of it as I ought; and that I may never forget my resolutions, or lay aside my endeavours of changing my life till I become a true penitent, and put on the new man; that so, through the merits of thy blessed passion, I may here obtain full forgiveness of my sins, and hereafter life everlasting. Grant this, O my Lord



## 96 *Prayers before Communion.*

and Saviour Jesus Christ, who, with  
God the Father, and the Holy Ghost,  
livest and reignest world without end.  
Amen.

### PRAYERS BEFORE COMMUNION.

*A preparatory Prayer, containing  
the chief Acts of Devotion proper  
before Communion.*

#### *I. Direct your Attention.*

**O** LORD Jesus Christ, king of ever-  
lasting glory, behold, I desire to  
come to thee this day, and to receive thy  
body and blood in this heavenly sa-  
crament, for thy honour and glory,  
and the good of my soul. I desire to  
receive thee, because it is thy desire,  
and thou hast so ordained; blessed be  
thy name for ever. I desire to come  
to thee, like Magdalen, that I may be  
delivered from all my evils, and em-  
brace thee, my only good. I desire  
to come to thee, that I may be hap-

nily united to thee, that I may hence-  
forward abide in thee, and thou in me,  
and that nothing in life or death may  
ever separate me from thee.

2. *Commemorate the Passion  
of Christ.*

I DESIRE, in these holy mysteries, to  
commemorate, as thou hast com-  
manded, all thy sufferings, thy agony  
and bloody sweat, thy being betrayed  
and apprehended, all the reproaches and  
calumnies, all the scoffs and affronts,  
all the blows and buffets thou hast en-  
dured for me; thy being scourged,  
crowned with thorns, and loaded with a  
heavy cross for my sins, and for those  
of the whole world; thy crucifixion  
and death, together with thy glorious  
resurrection and triumphal ascension.  
I adore thee, and give thee thanks for  
all that thou hast done and suffered for  
us, and for giving us, in this blessed  
sacrament, this pledge of our redemp-  
tion.

98 *Prayers before Communion.*

tion, this victim of our ransom, this body and blood which was offered for us.

*3. Make an Act of Faith.*

**I** Most firmly believe, that in this holy sacrament Christ is really present, who was born of the Virgin Mary, in the stable of Bethlehem; who conversed, during thirty-three years, with men; who expired in torments on a cross, on Mount Calvary between two thieves; who was buried, and rose again after three days; who ascended into heaven, and sitteth at the right hand of the Father.

I believe that thou here communicatest thyself to us, makest us partakers of the fruit of thy passion, and givest us a pledge of eternal life. I believe there cannot be a greater happiness than to receive thee worthily, nor a greater misfortune than to receive thee unworthily. All this I most stedfastly believe, because it is what thou hast

*Prayers before Communion.* 99

taught us by thy word, and by thy church.

4. *Conceive a great Fear, and humble thyself.*

**B**UT, O my God, how shall I dare approach to thee, so wretched a worm to so infinite a Majesty, so filthy a sinner to such infinite purity and sanctity! Alas! my soul is covered with a universal leprosy, and how shall I presume to embrace thee! My whole life has been nothing but misery and sin; and 'tis only by thy mercy that I have not been long since in hell, which I have deserved a thousand times; and how shall I venture so much as to lift up my eyes to thee, how much less to receive thee within my breast? I tremble at the sentence of thy apostle, that *He that receives unworthily, receives his own damnation*; for I cannot but acknowledge myself infinitely unworthy: nor should I dare ever to come to thee, were I not exci-

## 100 *Prayers before Communion.*

ted by thy most loving and pressing invitation, and encouraged by thy infinite goodness and mercy. 'Tis in this mercy which is above all thy works, I put my whole trust ; and 'tis in this confidence alone that I presume to approach to thee. O grant that it may be with a contrite and humble heart ; for this, I know, thou wilt never despise.

### *5. Make an Act of contrition.*

**L**ORD, I detest, with my whole heart, all the sins by which I have ever offended thy divine Majesty, from the first moment that I was capable of sinning, to this very hour. I desire to lay them all down here at thy feet, to be cancelled by thy precious blood. What can I do for them, but humbly confess and lament them all my lifetime ; and this I heartily desire to do, and from this moment continually to cry to thee for mercy. Hear me, O Lord, by that infinite love by which thou hast shed thy blood for me. O

*Prayers before Communion.* 101

let not that blood be shed in vain. All my sins displease me now exceedingly, because they have offended thy infinite goodness. By thy grace, I will never commit them any more. I am sorry for them, and will be sorry for them as long as I live ; and according to the best of my power, will do penance for them. Forgive, dear Lord, for thy mercy's sake ; pardon me all that is past, and be thou my keeper for the time to come, that I may never more offend thee.

*6. Make an Act of Desire.*

**O** Most sweet and loving Lord, whom I now desire to receive with all devotion, thou knowest my weakness, and the necessity which I endure ; in how great evils and vices I am immersed ; how often am I oppressed, tempted, troubled, and defiled. To thee I come for remedy ; I pray to thee for comfort and succour ; I speak to him that knows all things,



## 102 *Prayers before Communion.*

to whom all that is within me is manifest, and who alone can perfectly comfort and help me. Thou knowest what good things I stand most in need of, and how poor I am in virtues.

Behold, I stand before thee poor and naked, begging thy grace, and imploring thy mercy. Feed thy hungry suppliant; inflame my coldness with the fire of thy love! enlighten my blindness with the brightness of thy presence; teach me to look upon all earthly things with disgust; to bear all things grievous and afflicting with patience, and to look upon all things created with contempt and disregard. Lift up my heart to thee in heaven, and suffer me not to wander upon earth. Be thou alone sweet to me from henceforth for evermore; for thou alone art my meat and drink, my love and my joy, my sweetness and all my good. (101 0210)

O! that with thy presence thou wouldst inflame me, burn, and transform



me into thyself, that I may be made one spirit with thee, by the grace of internal union, and by the melting of ardent love ! Suffer me not to go from thee hungry and dry ; but deal with me in thy mercy, as thou hast often dealt wonderfully with thy saints. What marvel, if I should be wholly set on fire by thee, and should die to myself ; since thou art a *Fire* always burning, and never decaying ; a *Love* purifying the heart and enlightening the understanding.

*7. Make an Act of divine Love.*

**O** SWEET Jesus, the God of my heart, and the life of my soul, as the hart pants after the fountains of water, so does my soul pant after thee, the fountain of life, and the ocean of all good. I am overjoyed at the hearing of these happy tidings, that I am to go into the house of our Lord, or rather that our Lord is to come into my house, and take up his abode with

## 104 *Prayers before Communion.*

me. O happy moment, when I shall be admitted to the embraces of the living God, for whom my poor soul languishes with love! O come, dear Jesus, and take full possession of my heart for ever! I offer it thee without reserve, I desire to love thee: 'Tis nothing less than infinite love that brings thee to me. O! teach me to make a suitable return of love.

*A Petition immediately before Communion.*

**A**LMIGHTY and everlasting God, behold, I come to the adorable sacrament of the body and blood of thy only Son, our Lord Jesus Christ. I come as one sick to the physician of life, as one unclean to the fountain of mercy, as one blind to the light of eternal glory, as one poor and distressed to the Lord of heaven and earth. And I beseech thee, in the excess of thy infinite bounty, that thou wouldst vouchsafe to heal my infirmities, wash

*Prayers before Communion.* 105

away all that defiles me, remove all my blindness, relieve my necessities, and clothe me with thy grace that I may receive thee, the bread of angels, King of kings, and Lord of lords, with such reverence and humility, such contrition and devotion, such purity and faith, as may be for my soul's salvation. Grant I may receive not only the sacrament of our Lord's body, but even the fulness of grace therein contained. And that I may so partake of his blessed body, which he took of the Virgin Mary, that I may become more and more a living member of his mystical body. Grant, most loving Father, that this thy beloved Son, whom I now desire to receive, under the appearance of bread, I may one day enjoy in the full possession of his presence, and behold him face to face, who lives and reigns with thee, in the unity of the Holy Ghost, world without end. Amen.

## 106 *Prayers after Communion.*

**L**ORD, I am not worthy that thou shouldst enter under my roof; but say only the word, and my soul shall be healed.—(*Repeat this thrice.*)

### PRAYERS AFTER COMMUNION.

#### *Aspirations after Communion.*

**B**EHOLD, O Lord, I have thee now, who hast all things; I possess thee, who possessest all things, and who canst do all things: Take off my heart, then, O my God, and my all, from all other things but thee, in all which there is nothing but vanity and affliction of spirit. Let my heart be fixed on thee alone, let me ever repose in thee, where alone my treasure is, the sovereign truth, and true happiness, and happy eternity.

Let my soul, O Lord, be sensible of the sweetness of thy presence. Let me taste how sweet thou art, O Lord:

*Prayers after Communion.* 107

that being allured by thy love, I may never more hunt after worldly joys; for thou art the joy of my heart, and my portion for ever.

Thou art the physician of my soul, who healest all our infirmities by thy sacred blood; and I am that sick man whom thou camest from heaven to heal. O heal my soul, for I have sinned against thee.

Thou art the good Shepherd who hast laid down thy life for the sheep. Behold, I am that sheep that was lost, and yet thou vouchsafest to feed me with thy body and blood: Take me now upon thy shoulders to carry me home. What canst thou deny me, who hast given me thyself? Govern me, and nothing will be wanting to me, in the place of pasture where thou hast placed me, until thou bringest me to the happy pastures of life eternal.

O true light, which enlighteneth

108 *Prayers after Communion.*

every man that cometh into the world,  
enlighten my eyes, that I may never  
sleep in death.

O fire, ever burning, and never de-  
caying, behold, how tepid and cold I  
am; inflame my reins and my heart,  
that they may burn with thy love;  
for thou camest to cast fire upon earth,  
and what dost thou desire, but that  
it be enkindled?

O king of heaven and earth, rich in  
mercy, behold, I am poor and needy,  
thou knowest what I stand most in  
need of, and thou alone canst assist  
me and enrich me. O help me, my  
God, and out of the treasures of thy  
bounty, succour my needy soul.

O my Lord and my God, behold I  
am thy servant; give me understand-  
ing, and excite my affection, that I may  
henceforward, in all things, know and  
do thy will.

Thou art the Lamb of God, the  
Lamb without spot, who takest away

the sins of the world. O take away from me whatever is hurtful to me, and displeasing to thee, and give me what thou knowest to be pleasing to thee, and profitable to me.

Thou art my love, and all my joy ; thou art my God and my all ; thou art the portion of my inheritance, and of my chalice ; thou art he that wilt restore my inheritance to me.

O my God and my all, may the sweet flame of thy love consume my soul, that so I may die to the world for the love of thee, who hast vouchsafed to die upon the cross for the love of me.

*Act. of Thanksgiving.*

**B**LESS the Lord, O my soul : and let all that is within me bless his holy name.

Bless the Lord, O my soul, and never forget all he hath done for thee.

Who forgiveth all thy iniquities : who healeth all thy diseases.



110 *Prayers after Communion.*

Who redeemeth thy life from destruction : who crowneth thee with mercy and compassion.

Who satisfieth thy desire with good things : thy youth shall be renewed like the eagle's.

The Lord doth mercies, and judgment for all that suffer wrong.

He hath made his ways known to Moses : his wills to the children of Israel.

The Lord is compassionate and merciful : long suffering and plenteous in mercy.

He will not always be angry : nor will he threaten for ever.

He hath not dealt with us according to our sins : nor rewarded us according to our iniquities.

For according to the height of the heaven above the earth : he hath strengthened his mercy towards them that fear him.

As far as the east is from the west,

*Prayers after Communion.* 111

so far hath he removed our iniquities from us.

As a father hath compassion on his children, so hath the Lord compassion on them that fear him ; for he knoweth our frame.

He remembereth that we are dust : man's days are as grass, as the flower of the field so shall he flourish.

For the spirit shall pass in him, and he shall not be : and he shall know his place no more.

But the mercy of the Lord is from eternity and unto eternity upon them that fear him :

And his justice unto children's children, to such as keep his covenant.

And are mindful of his commandments to do them.

The Lord hath prepared his throne in heaven : and his kingdom shall rule over all.

Bless the Lord, all ye his angels : you that are mighty in strength, and

## 112 *Prayers after Communion.*

execute his word, harkening to the voice of his orders.

Bless the Lord, all ye his hosts : you ministers of his that do his will.

Bless the Lord, all his works : in every place of his dominion, O my soul, bless thou the Lord.

### *Petitions after Communion.*

**O** Most merciful Saviour, behold I have presumed to receive thee this day into my house, relying on thy infinite goodness and mercy, and hoping, like Zaccheus, to obtain thy benediction. But, alas ! with how little preparation ! With how little devotion ! From my heart I beg pardon for my great unworthiness, and for my innumerable sins, which I detest for the love of thee, and I desire to detest for ever. O ! wash them all away with thy precious blood ; for thou art the Lamb of God, who takest away the sins of the world ; and one drop of this blood, which thou hast shed for

*Prayers after Communion.* 113

us, is more than enough to cancel the sins of ten thousand worlds.

Thou seest, O searcher of hearts, all my maladies, and all the wounds of my soul; thou knowest how prone I am to evil, and how backward and sluggish to good. Thou seest this self-love, that tyrannises over my soul, which is so deeply rooted in my corrupt nature, and branches out into so many vices, so much pride and vanity, so much passion and envy, so much covetousness and worldly solicitude, so much sensuality and concupiscence. O! who can heal all these my evils, but thou, the true Physician of my soul, who givest me thy body and blood in this blessed sacrament, as a sovereign medicine for all my infirmities, and a sovereign balsam for all my wounds. Dispel the darkness of ignorance and error from my understanding, by thy heavenly light: drive away the corruption and malice of

## 114 *Prayers after Communion.*

my will, by the fire of divine love and charity; restrain all the motions of *concupiscence*, and all the irregular sallies of passion, that they may no more prevail over me : strengthen my *weakness* with heavenly fortitude, destroy this hellish monster of self-love, with its many heads, or at least chain down this worst of all enemies, that it may no longer usurp the empire of my soul, which belongs to thee, and which thou hast taken possession of this day ; cut off the heads of this beast, and particularly that which annoys me most, and which is my predominant passion ; stand by me henceforward in all my temptations, that I may never more be overcome ; remove from me all dangerous occasions, and grant me this one favour, that I may rather die a thousand deaths, than live to offend thee mortally.

O my Jesus, thou art infinitely rich, and all the treasures of divine grace

are locked up in thee; these treasures thou bringest with thee, when thou comest to visit us in this blessed sacrament, and thou takest an infinite pleasure in opening them to us, to enrich our poverty. This gives me the confidence to present thee now with my petitions, and to beg of thee those graces and virtues which I very much stand in need of, as thou best knowest. O! increase and strengthen my belief of thy heavenly truths, and grant that henceforward I may ever live by faith, and be guided by the maxims of thy gospel. Teach me to be poor in spirit, and take off my heart from the love of these transitory things, and fix it upon eternity: teach me by thy divine example, and by thy most efficacious grace, to be meek and humble of heart, and in my patience to possess my soul. Grant that I may ever keep my body and soul chaste and pure from the corruption of lust; that I may

## 116 *Prayers after Communion.*

ever bewail my past sins, and by a daily mortification, restrain all irregular inclinations and passions for the future. Above all things, teach me to love thee : teach me to be ever recollected in thee, and to walk always in thy presence ; teach me to love my friends in thee ; grant me to persevere to the end in this love, and so to come one day to that happy place, where I may love and enjoy thee for ever.

Have mercy also on my parents, friends, and benefactors, and on all those for whom I am any ways bound to pray, that we may all love thee and faithfully serve thee. Have mercy on thy whole church, and on all the clergy, and religious men and women, that all may live up to their calling, and sanctify thy name. Give thy grace and blessing to all princes and magistrates, and to all christian people ; convert all unbelievers and



sinner, and bring all strayed sheep back to thy fold ; particularly have mercy on N. and N. &c.

O blessed Virgin, mother of my God and Saviour, recommend all these my petitions to your Son. O all you angels and saints, citizens of heaven, join also your prayers with mine. You ever stand before the throne, and see him face to face, whom I here receive under veils ; be ever mindful of me, and obtain from him and through him, that with you I may bless him and love him for ever. Amen.

*A Prayer after Communion.*

**I** Give thee thanks, eternal Father, for that of thy pure mercy, without any deserts of mine, thou hast been pleased to feed my soul with the body and blood of thy only Son, our Lord Jesus Christ. And I beseech thee, that this holy communion may not be to my condemnation, but an effectual remission of all my sins.

118 *Prayers after Communion.*

May it strengthen my faith, encourage me in all that is good, deliver me from my vicious customs, remove all baneful effects of concupiscence, perfect me in charity and patience, in humility and obedience, and all other virtues. May it secure me against all the snares of my enemies, visible or invisible; prudently moderate all my inclinations; closely unite me to thee the only and true God, and happily rivet me to the centre of unchangeable bliss. And I now make it my hearty request, that thou wilt one day admit me, though an unworthy sinner to be a guest of that divine banquet, where thou, with thy Son, and the Holy Ghost, art the true light, eternal fulness, everlasting joy, and perfect happiness of all the saints; through the same Jesus Christ, our Lord. Amen.

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*Universal Prayer.*

**O** My God ! I believe in thee, do thou strengthen my faith. All my hopes are placed in thee; do thou secure them. I love thee with my whole heart; teach me to love thee daily more and more. I am sorry that I have offended thee; do thou increase my sorrow.

I adore thee as my first beginning, and aspire to thee as my last end. I give thee thanks as my constant benefactor, and call on thee as my sovereign protector.

Vouchsafe, O my God, to conduct me by thy wisdom; to restrain me by thy justice; to comfort me by thy mercy; and defend me by thy power.

To thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think of thee, speak of thee, willingly refer all my actions to thy greater glory, and suffer cheerfully whatever thou shalt appoint.

Lord, I desire that thy will may be done in all things, and in the manner thou wilt; because it is thy will.

I beg of thee to enlighten my understanding; to inflame my will; to purify my body, and sanctify my soul.

Give me strength, O my God, to expiate my offences; to overcome my temptations; to subdue my passions, and acquire the virtues proper for my state.

Fill my heart with a tender affection for thy goodness; a hatred of my faults; a love of my neighbour; and contempt of the world.

Let me ever remember to be submissive to my superiors; condescending to my inferiors; faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification; avarice by alms-deeds; anger by meekness; and tepidity by devotion.

O my God, make me prudent in my undertakings ; courageous in dangers ; patient in affliction, and humble in prosperity.

Grant that I may be ever attentive at my prayers ; temperate at my meals ; diligent in my employments, and constant in my resolutions.

Let my conscience be ever upright and pure ; my exterior modest ; my conversation edifying, and my comportment regular.

Assist me, that I may continually labour to overcome nature ; to correspond with thy grace ; to keep thy commandments, and work out my salvation.

Discover to me, O my God, the nothingness of this world ; the greatness of heaven ; the shortness of time, and the length of eternity.

Grant that I may prepare for death ; that I may fear thy judgment ; that I may escape hell, and in the end ob-

tain heaven, through the merits of our Lord Jesus Christ. Amen.

*Ejaculations for invoking the Assistance of the Holy Ghost.*

**C**OME, Holy Ghost, replenish the hearts of thy faithful, and kindle in us the fire of thy divine love.

O divine Spirit, incline unto my aid;  
O Lord, make haste to help me.

Conduct me, O Lord, in thy justice, and because of the enemies of my soul, direct my way in thy sight.

Consider, and hear me, O Lord my God; enlighten my eyes, that I may never sleep in death.

O divine Spirit, make the way known to me wherein I should walk; for I have lifted up my soul to thee. Teach me to do thy will, for thou art my God.

Give me grace, O God, to do thy will with a great heart and a willing mind.

Inebriate my soul with thy holy love, O thou Sovereign beauty!

O uncreated fire, when wilt thou  
consume whatever is imperfect in my  
soul ?

I offer up myself a victim to thy  
holy will, O my God ; do thou with  
me whatever thou plearest.

*Hymns and prayers of the Church  
for Invoking the Holy Ghost.*

*The Hymn Veni Creator.*

CREATOR Spirit by whose aid  
The world's foundation first was laid,  
Come visit ev'ry pious mind,  
Come pour thy joys on human kind ;  
From sin and sorrow set us free,  
And make us temples worthy thee,

O source of uncreated light,  
The Father's promised Paraclete !  
Thrice holy font, thrice holy fire,  
Our hearts with heavenly love inspire ;  
Come, and thy sacred unction bring,  
To sanctify us, while we sing. [high,  
Plenteous of grace, descend from  
Rich in thy seven-fold energy ;  
Thou strength of his Almighty hand,



Whose power doth heaven and earth  
command ;

Proceeding Spirit, our defence,

Who dost the gift of tongues dispense,  
And Crown thy gift with eloquence ?

Refine and purge our earthly parts,

But, oh ! inflame and fire our hearts ;

Our frailties help, our vice control,

Subject the senses to the soul ;

And when rebellious they are grown,

Then lay thy hand, and hold them  
down.

Chace from our minds th' infernal  
fee,

And peace, the fruit of love, bestow ;

And lest our feet should step astray,

Protect and guide us in the way.

Make us eternal truths receive,

And practice all that we believe ;

Give us thyself, that we may see

The Father and the Son by thee.

Immortal glory, endless fame,

Attend th' Almighty Father's name ;

The Saviour Son be glorified,

Who for lost man's redemption died ;  
And equal adoration be,  
Eternal Paraclete to thee. *Amen.*

*The Hymn Veni Sancte Spiritus.*  
COME, Holy Ghost, send down those  
beams,

Which sweetly flow in silent streams  
From thy bright throne above ;  
Come thou, the Father of the poor,  
Thou bounteous source of all our  
store,

Come, fire our hearts with love.  
Come thou, of comforters the best,  
Come thou, the soul's delicious guest,  
The pilgrim's sweet relief ;  
Thou art our rest in toil and sweat,  
Refreshment in excessive heat,  
And solace in our grief.

O sacred light, shoot home thy darts,  
And pierce the centre of those hearts  
Whose faith aspires to thee !  
Without thy Godhead nothing can  
Have any price or worth in man ;  
Nothing can harmless be.

126 *The 4th Penitential Psalm.*

Lord, wash our sinful stains away.  
Water from heav'n our barren clay,  
Our wounds and bruises heal.  
To thy sweet yoke our stiff necks  
bow,  
Warm with thy fire our hearts of snow,  
Our wand'ring feet repeal.  
O grant thy faithful, dearest Lord,  
Whose only hope is thy sure word,  
The seven gifts of thy Spirit.  
Grant us in life t'obey thy grace,  
Grant us at death to see thy face,  
And endless joys inherit. Amen.

*The 4th Penitential Psalm.*

**H**AVE mercy on me, O God, according to thy great mercy.  
And according to the multitude of  
thy tender mercies, blot out my  
iniquity.

Wash me yet more from my iniquity,  
and cleanse me from my sin.

Because I know my iniquity, and  
my sin is always before me.

To thee only have I sinned, and

*The 4th Penitential Psalm. 127.*

have done evil before thee, that thou  
mayst be justified in thy words, and  
mayst overcome when thou art  
judged.

For behold I was conceived in iniquity,  
and in sin hath my mother  
conceived me.

For behold, thou hast loved truth;  
the uncertain and hidden things of  
thy wisdom thou hast made manifest  
to me.

Thou shalt sprinkle me with hys-  
sop, and I shall be cleansed. Thou  
shalt wash me, and I shall be made  
whiter than snow.

Thou shalt make me hear joy and  
gladness, and the bones that are hum-  
bled shall rejoice.

Turn away thy face from my sins,  
and blot out all my iniquities.

Create a clean heart in me, O God,  
and renew a right spirit within my  
bowels.

Cast me not away from thy face,

128 *The 4th Penitential Psalm.*

and take not thy holy spirit from me.

Restore unto me the joy of thy salvation, and confirm me in a perfect spirit.

I will teach thy ways to the unjust, and the wicked shall be converted to thee.

Deliver me from blood, O God, the God of my salvation, and my tongue shall extol thy justice.

Thou, O Lord, wilt open my lips, and my mouth shall declare thy praise.

Because if thou wouldst have had sacrifice, verily I had given it; with burnt offerings thou wilt not be delighted.

A sacrifice to God is a troubled spirit; a contrite and humble heart, O God, thou wilt not despise.

According to thy good will, O Lord, deal favourably with Sion, that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice

*A Prayer for gaining, &c. 129*

of justice, oblations, and whole burnt offerings, then shall they lay calves upon thy altar.

Glory be to the Father, &c.

*A prayer for gaining Indulgences.*

**O** ETERNAL Father of our Lord Jesus Christ, Creator of all things visible and invisible, source of all our good, infinitely good in thyself, and infinitely gracious, bountiful, and good to us, behold, we, thy poor servants, the work of thy hands, redeemed by the blood of thy only Son, come, in answer to his summons by his vicegerent, to present ourselves as humble petitioners before the throne of thy mercy: We come all in a body, at this time, even all thy people upon earth; and we come in communion with all thy Church in heaven, hoping to be assisted by their prayers and merits, and with Jesus Christ at our head, our High Priest and Mediator, in whose precious blood we put all our

trust. We prostrate ourselves here before thee, and most humbly beseech thee to sanctify thy own most holy name, by sanctifying and exalting thy holy Catholic Church throughout the world. O eternal King! who hast sent thy only Son down from thy throne above, into this earth of ours, to establish a kingdom here among us, whence we might hereafter be translated to thy eternal kingdom: look down, we beseech thee, upon this kingdom of thy Son, and propagate it through all nations, and through all hearts: Sanctify it in all truth, maintain it in peace, unity and holiness: Give it saints for its rulers, its chief pastor, and all its other prelates: Enlighten them all with heavenly wisdom, and make them all men according to thy own heart. Give thy grace and blessing to the clergy, and send amongst them that heavenly fire which thy Son came to cast on the earth, and



which he so earnestly desired should be enkindled. Assist and protect all apostolic missionaries, that they may zealously and effectually promote thy glory, and the salvation of souls redeemed by the blood of thy Son; Sanctify all religious men and women of all orders. Give them grace to serve thee with all perfection, according to the spirit of their institute, and to shine like lights to the rest of the faithful. Have mercy on all Christian princes; grant them those lights and graces that are necessary for the perfect discharge of their duty to Thee, and to their subjects, that they may be true servants to Thee, the King of kings, true Fathers to their people, and nursing Fathers to thy Church. Have mercy on all magistrates, and men in power, that they may all fear thee, love thee, and serve thee, and ever remember that they are thy deputies, and ministers of thy justice.

Have mercy on all thy people throughout the world, and give thy blessing to thy inheritance. Remember thy congregation which thou hast possessed from the beginning, and give thy grace to all christians here upon earth, that they may do they will in all things, even as the blessed do in heaven.

Extend thy mercy to all poor infidels that sit in darkness and in the shadow of death; to all those nations that know thee not, and that have not received the faith and law of thy Son their Saviour; and to all Pagans, Mahometans, and Jews. Remember, O Lord, that all those poor souls are made after thy own image and likeness, and redeemed by the blood of thy Son. O let not satan any longer exercise his tyranny over these thy creatures, to the great dishonor of thy name. Let not the precious blood of thy Son be shed for them in vain. Send among them zealous preachers

- and apostolic labourers, endued with the like graces and gifts as thy apostles were, and bless them with the like success, for the glory of thy name, that all these poor souls may be brought to know thee, love thee, and serve thee here in thy church, and bless thee hereafter for all eternity.

Look down also with an eye of pity and compassion on all these deluded souls, who, under the name of Christians, have gone away from the paths of truth and unity, and from the one fold of the one Shepherd, thy only Son Jesus Christ, into the by-paths of error and schism. O bring them back to thee and to thy church. Dispel their darkness by thy heavenly light. Take off the veil from before their eyes, with which the common enemy has blindfolded them, that they may see how they have been misled by misapprehensions and misrepresentations. Remove the prejudices of their educa-

tion. Take away from them the spirit of obstinacy, pride, and self-conceit. Give them an humble and docile heart, give them an ardent desire of finding out the truth, and a strong grace to enable them to embrace it, in spite of all the opposition of the world, the flesh, and the devil. For why should those souls perish for which Christ died? Why should Satan any longer possess those souls, which, by their baptism, were dedicated to thee to be thy eternal temple?

O Father of lights, and God of all truth, purge the whole world from all errors, abuses, corruptions, and vices. Beat down the standard of satan, and set up everywhere the standard of Christ: Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let humility triumph over pride and ambition, charity over hatred, envy and malice, purity and temperance over lust and excess, meekness

over passion, and disinterestedness and poverty of spirit over covetousness, and the love of this perishable world. Let the gospel of Jesus Christ, both in its belief and practice, prevail throughout the universe.

Grant to us thy peace, O Lord, in the days of our mortality, even that peace which thy Son bequeathed as a legacy to his disciples : a perpetual peace with thee, a perpetual peace with one another, and a perpetual peace within ourselves : grant that all christian princes and states may love, cherish, and maintain peace and concord among themselves : Give them a right sense of the dreadful evils that attend on the waging of war : Give them an everlasting horror of all that bloodshed, of the devastation and ruin of so many territories, of the innumerable injustices, and the eternal loss of so many thousand souls, as are the dismal consequences of warfare. Turn their hearts to a vo-

ther kind of conflict; teach them to fight for a heavenly kingdom.

Remove, O Lord, thy wrath, which we have reason to apprehend is actually hanging over our heads for our sins. Deliver all Christian people from the dreadful evil of mortal sins. Make all sinners sensible of their misery; give them the grace of a sincere conversion to thee, and a truly penitential spirit, and discharge them from all their bonds. Preserve all Christendom from the evils that the alien impenitent sinners, such as plagues, famines, earthquakes, fires, inundations, mortality of cattle, sudden and unprovided death, and the many other judgments here, and eternal damnation hereafter. Comfort all those that are under any affliction, sickness or violence of pain. Support all that are under temptation, reconcile all that are at variance, deliver all that are in slavery or captivity, defend

all that are in danger, grant a relief to all in their respective necessities, and give a happy passago to all that are in their agony.

To thy infinite mercy, O great God, we also most earnestly recommend our poor Country. Oh be graciously pleased to turn away thy anger from us, and blot out all our iniquities. Let the light of thy countenance shine once more upon us, and bring back all that stray to the communion of thy holy church. In a particular manner we recommend to thee ourselves. Be pleased, for thy own name's sake, to reform all abuses, and take away all scandals from amongst us. Grant to our pastors the spirit of wisdom, zeal, holiness and purity, and grace to enable them faithfully to discharge their weighty duties. Grant to our people the spirit of evangelical humility, docility and obedience. Grant us all peace and unity with each other, and



so adorn our souls with solid virtue, that all men seeing our good works, may glorify thee, our heavenly Father. Finally, we earnestly recommend to thee the souls of all the faithful departed in thy peace. Grant them rest, O Lord, and a place of respite, and bring them soon to the possession of thy eternal glory; and enable us, who are still alive, so to spend the few days of our lives, that yet remain, in the spirit of humility and penance, that, having fully discharged what we owe to thy divine Justice, before we leave this world, or being mercifully delivered from that debt through thy Fatherly indulgence, which we hope from thy goodness at this time, we may be speedily admitted to thy divine presence. Through Jesus Christ our Lord and only Saviour, who with thee and the Holy Ghost liveth and reigneth one God world without end. Amen.

*A prayer for obtaining Divine Grace.*

**O** LORD, my God, who hast created me to thy own image and likeness Gen. i. 26. grant me this grace, which thou hast declared to be so great and so necessary to salvation, that I may overcome my corrupt nature, which draws me to sin and perdition. For I perceive in my flesh the law of sin contradicting the law of my mind and leading me captive, Rom. vii. 23, to obey sensuality in many things. Neither can I resist the passions thereof, unless assisted by thy holy grace, infused copiously into my heart.

I stand in need of thy grace, and of a great grace, to overcome nature, which is always prone to evil from her youth, Gen. viii. 21. For the first man Adam being corrupted by sin, the punishment of his sin has descended upon all mankind. So that nature itself, which by thee was created good and right, is now put for the vice and

infirmitie of corrupt nature; because the motion thereof, left to itself, draws to evil, and to things below; for the little strength which remains, is but like a spark hidden in the ashes. This is our *natural reason*, which is surrounded with a great mist, having yet the judgment of good and evil, and of the distance of truth and falsehood; though it be unable to fulfil what it approves; neither does it now enjoy the full light of truth, nor the former integrity of its affections.

Hence it is, O my God, that according to the inward man I am delighted with thy law, knowing thy command to be good, just, and holy, Rom. vii. 16, &c. and repressing all devil and sin, as what ought to be shunned. And yet in the flesh I serve the law of sin, which I rather obey sensuality than reason. Hence it is, that to will good to prevent with me, but to do to accomplish it I do not find, ib. v. 18.

Hence I often make many good purposes; but because I want grace to help my weakness, through a slight resistance, I recoil and fall off. Hence it comes to pass, that I know the way to perfection, and see clearly enough what it is I ought to do; but being pressed down with the weight of my own corruption, I rise not to those things which are more perfect.

O how exceedingly necessary is thy grace for me, O Lord, to begin that which is good, to go forward with it, and to accomplish it! For without it I can do nothing. But I can do all things in thee, Phil. iv. 13, when thy grace strengthens me. O truly heavenly grace, without which we have no merits of our own, neither are any of the gifts of nature to be valued! No arts, no riches, no beauty or strength, no wit or eloquence, are of any worth with thee, O Lord, without grace; for the gifts of nature are

common to the good and bad. But grace, or divine love, is the proper gift of the elect, which they that are adorned with, are esteemed worthy of eternal life. This grace is so excellent, that neither the gift of prophecy, nor the working of miracles, nor any speculation, how sublime soever, is of any value without it. I Cor. xiii. 2. Nor even faith, nor hope, nor any other virtues are acceptable to thee, without charity and grace.

O most blessed grace, which makest the poor in spirit rich in virtues, and renderest him that is rich in many good things humble of heart: come, descend upon me, replenish me betimes with thy consolation, lest my soul faint through weariness and dryness of mind. I beg of thee, O Lord, that *I may find grace in thy sight*; Gen. xviii. 3. for *thy grace is enough for me*, 2 Cor. xii. 9. though I obtain none of those things which nature de-

sires. If I be tempted and afflicted with many tribulations, *I will fear no evils; whilst thy grace is with me; Psalm cxli. 4. She is my strength; she gives counsel and help; she is more mighty than all my enemies, and wiser than all the wise.*

She is the mistress of truth, and teacher of discipline, the light of the heart the comfort of affliction, the banisher of sorrow, the expeller of fear, the nurse of devotion, the producer of tears. What am I without her, but a piece of dry wood, and an unprofitable stock, fit for nothing but to be cast away! *Let thy grace, therefore, O Lord, always both go before me and follow me, and make me ever intent upon good works, through Jesus Christ, thy Son. Amen.*

## PART II.

### HISTORICAL AND DOGMATICAL CATECHISM.

This is eternal life, that they may know thee, the only true God, and Jesus Christ whom thou hast sent,—St. John xvii. 3.

**Q. WHO** was it, child, that made the heavens, the sun, moon, and stars, the earth and the sea? Who regulates the succession of day and night, and the variation of the seasons? Who diversified the face of nature? Who fertilizes the earth, and gives life and motion to the animal creation? Lastly, who constructed and organized the human body?

**A.** God is the author of all those things.

**Q. Who is God?**



A. *God is an eternal, necessary, and self-existing Being.* "I am that who am," (says he), *Exod. iii. 14.* I alone exist of myself. All other beings exist by my will. God is "infinite"; don't I (says he) fill heaven and earth," *Jer. xxiii. 24.* "He hath measured the waters of the deep in the hollow of his hand, and weighed the heavens in his palm. All nations are before him as a drop of water, and counted by him as nothing." *Isa. xl. 15.* "I have always feared God, as waves swelling over me, and his weight I was not able to bear," *Job. xxxi. 23.* "Whither shall I go from thy Spirit? whither shall I flee from thy face? If I ascend into heaven, thou art there; if I descend into hell, thou art there also; if I take wings and fly to the uttermost parts of the sea, even there shall thy right hand hold me. And I said, perhaps darkness shall cover me, and the night

shall be my light in my pleasures ; but to thee darkness shall not be darkness, and night shall be light as the day. Darkness and light to thee are alike," Psalm cxxxviii. In a word, "In him we live, move, and have our being," Acts xvii. 28. If God is everywhere, who can have the heart ever to consent to sin, as it must always be committed in his presence ? "It is better for me to die than to sin in the presence of my God," Dan. xiii. 23. *God knows, hears, and sees all things ;* "the Lord searcheth all hearts, he considers all the ways of men, and numbers their steps ; he alone knows the hearts of all the children of men," Parap. i. 28. 3 Kings viii. Since God reads our most inward thoughts and affections, we should endeavour that they be not displeasing to him ; on the contrary, we should strive to regulate them so that they may deserve his approbation.

*God is all powerful* ; " all things are possible unto him ; no word shall be impossible with him," St. Luke i. 37. As God is all powerful, and can destroy both soul and body in hell, we should be careful not to offend him ; for it is a dreadful thing to fall into the hands of the living God, Heb. x. 31.

*His providence extends to all things* ; " There is no other God but thou, who hast care of all ;" wisdom, xii. 13. " The heart of man disposes his ways ; but the Lord must direct his steps," Prov. xx. 24. Since the providence of God extends to all things, it is good for us to adhere to him, and put our hope and confidence in him. *He is just* ; " he shall judge the world with justice, and the people with equity. He will give to every one according to his works," St. Mat. xvi. 27. God being just we should endeavour that our works be good and full, that he may not have to punish but

to reward us. Lastly, *God is good and merciful*; "none is good but God alone," St. Mat. xix. 17. "He is gracious and merciful; he is sweet to all, and his tender mercies are over all his works," Psalm cxi. As none is perfectly good but God alone, we should love him above all persons and things and continually study to please him.

Q. Did God make any thing but what we behold?

A. He did: The earth with its numerous empires, kingdoms, and states, is but a point in that part of the creation called the Solar system, and the Solar system is but a point in the universe; so that our imagination is lost in contemplating the extent of the creation, and the power and wisdom of the Creator.

Q. Of what did God make the universe?

A. He made it of nothing.

Q. Why did he make it?

A. For his own glory.

Q. Did the creation of the universe require any exertion on the part of God?

A. It required merely an act of his will; and had it pleased him, he might have created it in an instant.

Q. How long was God in creating the universe?

A. Six days.

Q. What did God lastly create?

A. He lastly created man (Adam), to whom he gave for his companion a woman, whom he formed of one of his ribs, and called Eve; that he might love her as a part of himself. In this manner he instituted marriage.

Q. In what does man differ from the other creatures that move on the earth?

A. Inasmuch as the other living creatures have merely a body formed of the earth; whereas man has not

only a body, but also a soul, which is a spirit capable of knowing and loving God, and which will never die.

Q. In what state did God create man?

A. In a state of innocence and happiness. He made him *lord* of the creation; He gave him power over the birds of the air, the fishes of the sea, and the beasts of the earth. Man was, as it were, the priest of nature; in the name of which, he, as the only rational being, was to offer to God a continual tribute of adoration and praise. The earth was then beautiful and fertile in the extreme; man enjoyed at once all the advantages of the different seasons, the mildness of the spring, with the flowers of the summer, and the fruits of autumn. The garden of Eden, in which God placed him, was the most delicious spot of the earth; in it the hand of God had assembled every thing *fine* to behold, and pleasant

to the taste. He had no need of clothes, for there was then no inclemency in the air, there being no excess of heat or cold; nor was he ashamed to appear naked, for he had no knowledge of evil. He was not subject to death, but after a few years, was to be carried up to heaven by the angels, in order to love and praise God during eternity.

Q. How many commandments did God give to Adam in his state of innocence?

A. God only gave him one commandment, which was, not to eat of the fruit of one tree; for be it remembered, this happy state was still a state of trial; and God had threatened him, that his disobedience should be punished with death. "In what day soever thou shalt eat of the tree of knowledge, of good and evil, thou shalt die the death," Gen. ii. 17.

Q. Did Adam persevere long in this happy state



A. He did not.

Q. Who made him transgress ?

A. Eve.

Q. Who made Eve transgress ?

A. The serpent.

Q. Who made the serpent to tempt Eve ?

A. The devil.

Q. Who was the devil

A. The chief of the fallen angels.

Q. What made the angels to fall ?

A. Pride.

Q. How did pride make them fall ?

A. They were pure spirits, of a superior order, and the high princes of God's Court, who continually surrounded his throne ; but taking pride in their own excellence, they wished to equal themselves to God ; for which he, in his justice, instantly hurled them, from the highest heaven to the lowest abyss of hell, there to be tormented in everlasting flames.

Q. What made the devil tempt man ?

A. Envy ; because that man was

destined to enjoy the happiness which he himself had forfeited.

Q. In what did the sin of Adam consist?

A. In pride and disobedience: In pride, inasmuch as he wished to become equal to God, having the knowledge of good and evil; and in disobedience, inasmuch as he transgressed the command of his Maker.

Q. What punishment did God inflict upon Adam and Eve on account of their disobedience?

A. 1st. He closed the gates of heaven against him and his posterity. 2d. He cursed the earth: "Cursed (says he) is the earth in thy work: thorns and briars shall it bring forth to thee," Gen. iii. 18. 3dly. He condemned man to labour: "In the sweat of thy brow shalt thou eat of thy bread, until thou return to the earth out of which thou art taken. 4thly. He condemned him to diseases and

to death; "Dust thou art, and to dust shalt thou return," Gen. iii. 19. 5thly. "He drove him out of Paradise, and placed an angel armed with a fiery sword, to guard the entrance thereof," ver. 23. Man was moreover bereft of the holiness and other supernatural gifts with which he had been endowed at his creation. He became the object of God's wrath, and the captive of the Devil. He was wounded in his natural faculties, his understanding being clouded, and his free-will weakened. Concupiscence, or the principle by which he derived enjoyment from sensible objects, and which originally was subject to the control of reason, became disorderly and rebellious against reason; insomuch that of himself he was no longer able to observe the whole law of nature.

Q. Did God inflict a greater punishment upon Eve than upon Adam?

A. He did; because it was she that

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sinned first and induced Adam to sin. He condemned her to be subject to her husband, and to bring forth her children in labour and sorrow.

*Reflection.* What an evil sin is! It is the source of all our woe. How fatal the disobedience of Adam has been to us! What a difference between happy innocent man, carried up to heaven by the angels, and guilty miserable man, condemned to death, excluded from heaven, and under a sentence of reprobation! How careful should we be to avoid sin, and the occasions thereof!

Q. Had Adam and Eve any children before their fall?

A. No; and it is for this reason that their children were born subject to the same punishment to which they themselves had been condemned, tainted with original sin, incapable of doing any good, and prone to evil.

Q. Is it just that the children should

thus be punished for the crimes of their parents.

**A.** The posterity of Adam participated in a manner in his crime. The whole of human nature was then confined in Adam; so that his sin was their sin also. The fate of mankind, according to the order which the Almighty had established, was entrusted to him. Had he persevered, we also should have persevered, and been happy; but since he did not persevere we share in the consequences; and still our condition is preferable to what it would have been had the fate of each individual been entrusted to himself, and in the event of his fall not to have the benefit of a Redeemer.

**Q.** How many sons had Adam?

**A.** Scripture mentions three, Cain, Abel, and Seth. Cain killed Abel out of envy to his virtue; and his descendants were a wicked race. Seth's children retained the fear of God;

but they married with the wicked descendants of Cain, and became corrupt, inasmuch, that all mankind being addicted to evil, God resolved to destroy them by a deluge. Wherefore he commanded Noah, the only just man that remained, to build a large vessel (the Ark,) capable of containing a couple of each kind of beasts and birds. No sooner had he entered into it, than God caused a dreadful rain to fall for forty days and forty nights, accompanied by an inundation of the sea; so that the whole earth was under water. All mankind, and every animal were drowned. Only eight persons, Noah, his wife, his three sons, and their wives, with the animals that were in the Ark, were saved.

Q. At what time did the deluge take place?

A. One thousand six hundred and fifty six years after the creation.

Q. How long did Noah remain in the Ark?

A. One year. God afterwards promised him not to destroy the earth any more by water ; as a sign of which promise, he established the rainbow.

Q. How long did mankind generally live during the first two thousand years after the creation ?

A. Previous to the deluge, mankind generally lived to the age of eight hundred years. But immediately after the deluge, God, on account of their wickedness, reduced their age to about two hundred years ; and at the time of Abraham it was already reduced to about seventy years.

Q. Of what food did man make use in the first ages of the world ?

A. Prior to the deluge, the food of man consisted of the fruits of the earth and of the trees ; but after the deluge, the constitution of man was so weakened that, God allowed him for food the flesh of animals, but without their blood.



Q. Did the descendants of Noah imitate his virtues ?

A. No ; they became even more wicked than those that were before the deluge. They listened not to reason and conscience, which dictated to them to adore their creator only, to honour their fathers and mothers, to observe the institution of marriage, to do no harm to one another, either in their persons or in their goods, or in their reputation ; to speak always the truth, and to moderate their desires. On the contrary, the greatest part of them adored the sun, moon, &c. and even paid divine honour to the departed spirits of their heroes. They despised parental authority, were lewd, murdered, robbed, slandered one another, and followed all their corrupt desires.

Q. What was the original language of mankind ?

A. The Hebrew is considered to be the original language. Man wishing

to signalize himself, and not trusting to God's promise, not to destroy the earth any more by water, undertook to build a tower, which would reach heaven, and thus secure them against any future inundation. But God, in order to punish their pride and disbelief in his word, confounded their language, so that they could not understand each other. This confusion of tongues was a great means of dispersing mankind, in order to people the earth.

Q. What did God do in order to punish the wickedness of the descendants of Noah?

A. He forsook them all except Abraham, whom he chose to be the father of a people, which he was to separate from all other nations, in order to preserve among them the true religion. He did not fulfil his promise until four hundred years afterwards: at which time, the nations, whose territories the descendants of Abraham

were to possess, had filled the measure of crimes which God had resolved to suffer from them before that he would exterminate them.

Q. At what time did God call Abraham?

A. About two thousand and eighty-three years after the creation.

Q. Whom did God choose in order to execute his promises to Abraham?

A. Moses. The posterity of Abraham had become subject to the king of Egypt, who reduced them to a state of slavery, and treated them with extreme cruelty. When the time was drawing near, in which God had resolved to fulfil his promises to Abraham, he commanded Moses to request of Pharaoh to set at liberty the Israelites, that they might form themselves into a separate people. Pharaoh, refusing to grant this request, God visited him with two dreadful plagues, in which the

power of God over nature shone in a conspicuous manner. The last plague, which was the death of every first born in Egypt, so terrified the Egyptians, that they even pressed the Israelites to depart from among them. Moses, upon leaving Egypt, led the Israelites towards Canaan. He made them pass through the red sea, as on dry land, to deliver them from Pharaoh, who pursued them. He led them through a great desert, where they were nourished, during forty years, with a food called manna, which God made to fall from heaven. He caused the rocks to yield them water, and the same clothes to serve them, during their residence in the desert.

Q. What delayed the Israelites in the desert during forty years, whereas the journey from Egypt to the land of Canaan could have been performed by them in a few months?

A. Though the Almighty had performed the greatest wonders in fa-

vour of the Israelites, they proved ungrateful towards him, and distrustful in his providence : they frequently rebelled against him and against his servant Moses, and polluted themselves with the crimes of Idolatry and impurity. To punish them, God swore that they should not enter the Promised Land, but should all die in the desert ; wherefore he kept them erring during forty years till all those who had left Egypt in the age of manhood, had died ; so that out of the seven hundred thousand individuals capable of bearing arms, who had left Egypt, only two, Josue and Caleb, entered the Promised Land.

Q. What was the most remarkable event during Moses' administration?

A. The promulgation of the law. Hitherto, during the space of two thousand five hundred and thirteen years, mankind had no other law to direct them, than reason and conscience, which

is the natural law, and which alone was sufficient to guide them, if they had listened to its dictates. But idolatry prevailed among all nations, the Israelites alone excepted. Even the Israelites were extremely prone to idolatry. Wherefore, God would no longer trust to the memory of man the eternal truths of salvation, and the great obligations of justice, but resolved to write them upon stone, since man refused to read them in his heart. Accordingly, when they came to Mount Sinai, they beheld the mountain all on fire, and covered with a thick cloud, out of which broke dreadful lightnings and thunders, and a noise, as it were of trumpets; and they heard a voice saying, I am the Lord, &c.

Q. Why did God work miracles so stupendous in behalf of the Israelites?

A. In order to impress them with a strong idea of his power, to convince

them of their dependence on him, to induce them to trust in him, and to withdraw them from idolatry.

Q. What were Moses' last admonitions to the Israelites ?

A. He entreated them, in the strongest manner, to observe the law of God ; and promised them, that while they did fulfil it, they should be happy ; but if ever they transgressed, they would be instantly punished.

Q. Were these predictions fulfilled ?

A. They were ; for shortly after the Israelites had been established in the promised land, by the most astonishing miracles, and during the government of the judges, the people frequently fell into idolatry ; for which God as often delivered them into the hands of their enemies. When in affliction, they never failed to call upon God, who always raised up extraordinary men, as Gideon, Jephthah. Samson, and Samuel, &c. to deliver them.

While the people, under David,



were faithful to God, they were formidable to their enemies abroad, and peaceful and happy at home. In the same manner, the prosperity of the reign of Solomon was owing to the then strict observance of the law of God. On the contrary, the schism of the ten tribes was a punishment for the idolatry and debauchery of Solomon in his old age. Also the entire destruction of the ten tribes, and of their kingdom, was in punishment of their idolatry. In like manner the captivity of Babylon, together with the destruction of the city and temple of Jerusalem, was a punishment for Judah's disobedience to the law of God; and the long prosperity which the Jews enjoyed during the four hundred and ninety years, from the rebuilding of the temple to the coming of Christ, was a reward for their fidelity towards God during that period. So true is this, that when the enemies of the Jews, intended to declare war against them, or to invade their

territory, they always first enquired, if the Jews were faithful to the laws of their God, and when they ascertained that they were faithful to them, they immediately desisted; for they were aware that while the Jews observed the laws of their God, they were invincible; and, that then only there was any prospect of success against them when they neglected the observance of their laws.

Q. Who was, David?

A. He was, with the exception of Saul, the first king of Israel, and the first of that long race of kings and rulers that governed God's chosen people during upwards of a thousand years. None of his successors equalled him in fame. He was, at the same time, a warrior, a prophet, and, from God's own declaration, a man according to his heart.

Q. How long did the Jews, as a nation, continue to exist?

**A.** One thousand five hundred and ninety one years, from the promulgation of the law upon Mount Sinai, till the final destruction of the city and temple of Jerusalem, by the Roman General Titus, thirty-six years after Christ's death.

**Q.** Could any one, during these four thousand years, enter heaven ?

**A.** No ; the moment that Adam sinned, the gates of heaven were closed against him and his posterity, who then all became children of wrath. No one had mediated a reconciliation between God and man, St. John iii. 18. All were guilty ; and it became not a guilty person to intercede for others that were guilty ; and even if there had been any innocent person disposed to suffer for that offence, he could no more, by his sufferings, have repaired the injury done to God by the diso-

drown the world, or extinguish an immense fire.

Q. What became of the just of those times after their death ; for we read of many, as Noah, Abraham, David, &c. ?

A. They were detained in a place of rest called Limbo, where they did not suffer torments, but were deprived of the enjoyment of God.

Q. Had mankind any hopes of being delivered from the anathema under which they were ?

A. They had ; for immediately after the fall of Adam and Eve, God promised to them, that of the woman should be born One, who should crush the head of the serpent," Gen. iii. 15. that is, a Saviour of man, to ruin the power of the devil. He promised to Abraham, that the Saviour of mankind should be one of his descendants : " In

told, that the sceptre "should not be taken away from Judah, nor a ruler from his thigh, till he come, that is, to be sent; and he shall be the expectation of nations," Gen. xlix. 10. Moses foretold, that God would one day "raise up a prophet like to himself;" that is, a legislator, Deut. xviii. 18. God also promised to David, "that his throne should remain even as the days of heaven," Psalm lxxxviii. 30, which prophecy both Jews and Christians apply to the Messiah. *Lastly*, The prophets foretold the most minute circumstances of his life and death.

Q. Who were the prophets?

A. They were men, to whom God, several hundred years before the establishment of christianity, foretold the character of its author, the circumstances of his life and death, and the features of the religion itself; so that when it should be promulgated, mankind might recognise its divine origin, and embrace it.

Q. Where, and when was the Messiah born ?

A. He was born in a stable at Bethlehem, four thousand and four years after the creation.

Q. Why did he choose to be born in a stable ?

A. Because, man, having been lost by pride and disobedience, it was necessary that Christ, who came to redeem him, should, by his *humiliations and obedience*, atone to God for man's *pride and disobedience*; and because the three great maladies of human nature, being pride, love of riches, and the love of pleasure, Christ resolved to confound, at once by his example, those three great sources of human woe.

Q. Which are the principal actions of Christ's mortal life ?

A. 1st. He proved himself to be the Messiah. 2d. He gave good example. 3d. He taught heavenly doctrine. 4th. He redeemed mankind.

Q. How did Christ prove himself to be the Messiah?

A. By miracles and prophecies.

1st. By miracles: To say nothing of his having at one time fed five thousand persons with five loaves; and at another time four thousand with seven loaves: To say nothing of his having made the blind to see, the lame to walk, the deaf to hear, and of his having cleansed the lepers.—One of his miracles deserves particular attention—that is, his own Resurrection.—

Christ was certainly dead when he was laid in the tomb; the blood and water which issued from his side, when pierced with a lance, are according to physicians, a proof that he was then really dead. On the third day after his burial, at the very time which he himself had foretold and appointed, he raised himself to life by his own power, without the intervention of any person, and in defiance of the efforts of his enemies, who had sealed the



tomb with the seal of the nation, and placed a guard over it. To say that the disciples, while the guard was asleep, stole the body, is not to be credited; for if the guard had been asleep, they could not have known who had stolen away the body, and they would have been certainly punished for so flagrant a breach of trust, and violation of military discipline. So far were the apostles from attempting to carry off his body, that when he really did rise from the dead, they would not believe that he was risen. When several of them reported to the rest, that they had seen him, they were not believed. When he appeared to ten of them together, they would not believe their own eyes, till he had proved to them, by eating in their presence, that he was not a phantom. Nay, Thomas, one of them, would not believe his resurrection, till he had probed his wounds.

Q, Why does the miracle of Christ's resurrection deserve particular attention?

A. Because it is an evident proof of the divinity of Christ, which is the foundation of our faith, and of our own future resurrection, which is the foundation of all morality.

Q. How is the resurrection of Christ the proof of his divinity?

A. Because as of all miracles, that of raising a dead person to life is the greatest, so of all resurrections that of raising oneself to life is also the greatest. None but a man-God has the power of laying down and taking up his life at pleasure, St. John x. 18; none but a man-God was free among the dead, and could rise from among them without help, Psalm 87.

Q. How is the resurrection of Christ a proof of our future resurrection?

A. Because, if he has been able to

raise himself, is he not also able to raise us? Hence St. Paul says, xv. 12, "If Christ be preached that he rose again from the dead, how do some among you say that there is no resurrection of the dead?" Christ is in a manner bound to raise us in soul and body; for if, as members of his mystical body, we must live, suffer, and die as he did, why should we not also rise from the dead as he did? Having partaken of his labours we should also partake of his recompence; and since the glory of his body is a part of his recompence, should not the glory of our body also be a part of our recompence? Lastly, St. Paul positively declares, that we will rise, for he calls Christ the first fruits of them that sleep—the first-born from the dead, 1 Cor. xv; Coll. i. which expressions suppose the resurrection of mankind will follow that of Christ.

Q. How is the divinity of Christ the foundation of our faith?

A. Because Christ having declared himself God, and equal to his father: "I and the Father are one," St. John x. 30; and having given his resurrection as the grand proof of his divinity: "this evil and adulterous generation seeketh for a sign; and a sign shall not be given it, but the sign of Jonas the Prophet. For as Jonas was three days and three nights in the belly of the whale: so the son of man shall be three days and three nights in heart of the earth," St. Mat. xii: Unless he really was equal to God, God could not, without authorizing falsehood and imposture, allow his resurrection to take place. If then the prophecy of his resurrection is accomplished, it necessarily follows that he is God, that his miracles are the voice and language of God to men, and his doctrine and examples the expression

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of all truth and justice. If on the contrary, he had been unable to establish his proof of being God, there would have been an end for ever to all belief in his divinity : and his divinity once set aside, his pretended miracles would have had no further weight ; nor his doctrine and examples any authority : in a word, Christianity would have been a mere phantom. Hence St. Paul, 1 Cor. xv. 14, says, " If Christ be not risen again, then is our preaching vain, and your faith is also vain." Hence the miracle of Christ's resurrection contributed more than any other towards the propagation of the Gospel, the abridgment of which is to believe in the divinity of Christ.

Q. How is our future resurrection the foundation of all christian morality ?

A. Because there is no article of the christian faith which is a greater check upon the passions of men, and a great

er incentive to the practice of virtue; than the belief of our future resurrection. For if all mankind are one day to rise from the dead, there is another life after this life ; death does not put an end to all our hopes and fears; a good or a bad fate awaits us beyond the grave. God reserves for us other rewards or punishments, than those of this life ; it should be our constant endeavour to avoid the one and obtain the other ; and we should not allow ourselves to be overcome by the evils of this life, nor dazzled by its prosperity.

2dly. He proved himself to be the Messiah, by the fulfilment of the ancient prophecies concerning him. He was born just "after the sceptre had departed from the tribe of Judah." Gen. xlix. 10. at the end of four hundred and ninety years from the restoration of Jerusalem, Dan. ix. 24. While the second temple of Jerusalem was in

being, Hag. ii. 7. He was born in Bethlehem, Mic. v. 2. and adored by three kings from the east, Psalm lxxi. 10. ; worked the identical miracles foretold of him, Isa. xxxv. ; entered triumphantly into Jerusalem, Zech. ix. 9. He was sold by a perfidious disciple for thirty pieces of silver, which were laid out in the purchase of a potter's field, Zach. xi. 13. He was scourged, spit upon, Isa. l. 6. placed among malefactors, Isa. xxxiii. 12. His hands and feet were pierced with nails, Psalm xxii. 16. and his side was opened with a spear, Zach. xii. He died and was buried with honor, Isa. liii. 9. and rose again to life without experiencing corruption, Psalm xvi. 10.

Q. What good example did he give?

A. Besides his having been born in a stable, he remained thirty years in the village of Nazareth, unknown, earning his bread by the sweat of his brow, obedient to Mary and Joseph,



in order to teach mankind, the greater part of whom is condemned to poverty and obscurity, to be content with their condition of life, to be submissive, and to lead a virtuous life, of which God alone would be the witness and rewarder. During the three last years of his life, he went about doing good to all, and healing those that were oppressed with infirmities. He bore, with unalterable patience, the envy of the Pharisees, the blindness and prejudices of the Jews, and of his own disciples, the treachery of Judas, the desertion of his apostles, the denial of Peter, and the calumnies of his persecutors. *Lastly.* He died praying for his enemies.

Q. What doctrine did he teach?

A. It is principally contained in the fifth and seventh chapters of St. Matthew. See, "*Maxims of Christ.*"

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sublime doctrine ? Was he ever at school ? Or did he travel in order to converse with the sages of the different countries ?

A. No. He never was at school, nor travelled. He remained always at Nazereth, working at the carpenter's trade ; so, that when he began to explain the prophecies at Nazareth, the people exclaimed with wonder, " Is not this the carpenter's son ? is not his mother called Mary ? St. Mark vi. 3. " Whence then hath he all these things ? When he was but twelve years of age, he was found in the temple, in the midst of the doctors, hearing, them, and asking them questions ; and all that heard him were astonished at the wisdom of his questions and answers. Speaking one day to the multitude, a woman through admiration, cried out, " Blessed is the womb that bore thee, and the breast that gave thee suck," St. Luke xi. 27. And when he finished

his admirable discourse on the Mount, the people were in admiration of his doctrine; for he taught them as one having power, and not as the Scribes and Pharisees; nor was this to be wondered at, for all the treasures of knowledge and wisdom were hid in him; because he was the Lord, the God of knowledge!

Q. Were good doctrine and good example particularly necessary at that time?

A. Never were they so much so. Among the Gentiles licentiousness and impiety were then at their greatest height; their pretended divinities were honoured by drunkenness, murder and impurity; truth and virtue were expelled from the face of the earth, and licentiousness and impiety had usurped their rights. The temple of Jerusalem was the only temple erected to the true and living God, Creator of heaven and earth, while

the earth was covered with temples in honor of false divinities. Man knew not wherein virtue and happiness consisted. Even among the Jews, when Christ began to teach and give example, the true religion was on the decline. They were divided into the sects of Pharisees and Sadducees, the former of whom substituted their own imaginations, and numerous unwarranted practices, in place of the true religion; and the latter, denied several fundamental truths, as the existence of a future state, &c.

Q. How did Christ redeem mankind?

A. By his death. Had not the Son of God taken upon him our nature, he could not have redeemed mankind; because a God could not suffer. Neither could he, were he merely man, have redeemed mankind; because the sufferings of a mere man

could have no weight in the sight of God ; but being both God and Man, he suffered, and his sufferings were of weight. His humanity suffered, while the union of the divinity with it, made his sufferings acceptable to his Father. Man having been lost by *pride* and *disobedience*, in order to redeem him, " Christ, who being in the form of God, and not thinking it a robbery to be equal to God, *humbled* himself, by taking on him the form of a slave," and by suffering Barabbas, a robber and murderer, to be preferred to him ; and by being nailed to a Cross, between two thieves, as if he were the worst of the three, " he became *obedient* unto death, even the death of the Cross ;" and the moment he expired, the head of the serpent was crushed—the hand writing of the decree that was against us was torn and nailed to the cross—the powers and principalities of darkness were overthrown, the

eternal gates of the regions of bliss thrown open ; heaven and earth reconciled, and man redeemed !

Q. Why were not the angels redeemed as well as man ?

A. Because the angels being more perfect beings than man, their sin was less pardonable than his, and because they fell through their own pure maliciousness, whereas it was by seduction that he fell.

Q. How long did Christ remain upon earth after his resurrection ?

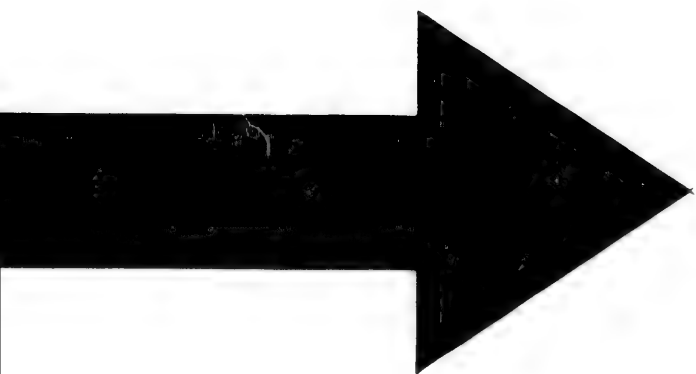
A. Forty days, instructing his apostles.

Q. Who were his apostles ?

A. Twelve of his disciples, whom he chose to establish christianity on the ruins of idolatry. He chose them designedly from the lowest class of society, and without any education, lest their future success in propagating christianity might be attributed to their natural abilities and acquirements, and that









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the virtue of his power might the more clearly shine in them. Of the twelve he chose one, named Peter, to whom he gave authority over the others. They were his constant companions during the three years of his public life, witnessed all the miracles of his life and death, and were present at his ascension into heaven.

Q. What did Christ say to his apostles immediately before the ascension?

A. "All power is given to me in heaven and on earth." Mat. xxviii. 19.

"As the father hath sent me, I also send you. Receive ye the Holy Ghost; whose sins you shall forgive; they are forgiven; and whose sins you shall retain, they are retained,"

St. John. xx. 21. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things

whatsoever I have commanded you ; and behold I am with you all days, even to the consummation of the world," St. Mark xxviii. 20.

Q. Did Christ enter heaven alone ?

A. No. He was accompanied by the souls of all the just, who, while the gates of heaven remained shut, on account of the sin of Adam, were detained in Limbo.

Q. What did the apostles do after Christ's ascension ?

A. They returned to Jerusalem, where, having remained in prayer during ten days, suddenly a sound came from heaven, as of a mighty wind, and filled the whole house in which they were. Parted tongues, as it were, of fire appeared over their heads. They were filled with the Holy Ghost, and began to speak different languages. They were no longer ignorant, timid, and ambitious, but intrepid, enlightened, and eloquent, and capable of

addressing the most noble assembly in the universe. On one occasion, St. Peter converted three thousand persons; on another, five thousand. When forbidden to speak in the name of Christ, they boldly answered, "Judge ye, if it be right to hear you rather than God. We cannot but speak the things which we have seen and heard. The Author of life you killed, whom God hath raised from the dead : of which we are witnesses. This is the stone, which was rejected by you (the builders,) but which is become the head of the corner. *Neither is there salvation in any other name ; for there is no other name under heaven given to men whereby we must be saved.*" When scourged, they went forth rejoicing that they were accounted worthy to suffer reproach for the name of Jesus. So powerful were they in working miracles, that their very shadow as they pas-

sed through the streets, cured all manner of diseases.

Q. Did the apostles remain a long time in Jerusalem?

A. No; their heroic virtues, their union, their charity, their contempt of earthly possessions, and their desire of heavenly things, soon raised against them a violent persecution, which dispersed them.

Q. Whither did they go?

A. St. Peter went first to Antioch, and then to Rome; St. John to Asia Minor; St. Matthew to Ethiopia; St. Thomas to India, &c.; while the great St. Paul undertook the conversion of the whole world. He was continually passing from country to country. He established churches in all the great cities of the eastern world; "so that from Jerusalem round about, as far as to Illyricum, he replenished them with the gospel inspired of Christ." There are extant fourteen inspired epistles or letters of his, which are



chiefly a development of the gospel of Christ, and are addressed to the different churches founded by him.

Q. Were the churches, which the apostles established, independent of one another?

A. No. As when united together at Jerusalem, the apostles, with the other disciples, formed but one body; of which St. Peter, under Christ, was the head: So when dispersed over the face of the earth, they and their successors continued together with the different churches, which they had founded, to form but one body.

Q. Did the apostles meet with great opposition in propagating of christianity?

A. The greatest opposition: Besides the incredible labours which they had to undergo to persuade mankind of truths which surpassed their understanding, and to convert them from a religion which gratified their passions, to one

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which mortified them, they were every where despised, hated, calumniated, dragged before the tribunals, whipped, imprisoned, and, finally, put to death.

Q. Did the authority of the apostles expire with themselves?

A. No; for Christ having promised to be with the apostles "all days, even unto the end of the world;" which promise not being personally applicable to them, who were not always to live, but to their successors in the apostolic ministry, they transmitted to *them* (their successors) the authority which they had received from Christ, to govern the church. "And the things which thou hast heard of me, before many witnesses, the same commend to faithful men, who shall be fit to teach others also," 2 Tim. ii. 2. "For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and

shouldest ordain priests in every city, as I also appointed thee," Titus i. 5. Thus St. Peter, at his death, appointed St. Linus to be his successor; St. Linus appointed St. Clement; St. Clement appointed St. Clotus, and so on to the present Pope Gregory the 1st. The other apostles, together with their successors, did the same in their respective churches; but always with submission to St. Peter and his successors; so that the present bishops and priests are invested with the same full powers which Christ gave to the apostles.

Q. To resume what we have hitherto said, What did God the Father do?

A. He created heaven and earth, and all things therein.

Q. What did God the Son do?

A. He became man, and died upon a cross to redeem us.

Q. What did God the Holy Ghost do?

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A. He came down upon the apostles in the form of fiery tongues, in order to enable them, to establish christianity on the ruins of idolatry.

Q. Are God the Father, who created heaven and earth ; God the Son, who redeemed mankind ; and God the Holy Ghost, who came down upon the apostles, three Gods ?

A. No ; They are all but one and the same God. They constitute what is called the Trinity, or one God in three distinct persons ; of whom, the first is the Father, the second the Son, and the third the Holy Ghost.

Q. How can these three persons be all one God ?

A. Because they have all but the one, and self-same nature and substance.

Q. Do you understand this ?

A. No ; for the nature of God is incomprehensible ; but we must, nevertheless, believe it ; because God, who

is the sovereign truth, that can neither deceive, nor be deceived, has revealed it.

Q. Did the successors of the apostles, also meet with opposition in continuing the work which their predecessors had commenced?

A. They did; all the nations of the earth conspired against them. The Roman emperors, who attributed the universality of their empire, to the protection of their false deities, undertook to exterminate them. To acknowledge one's self a christian, was a crime punishable with death. Ten general persecutions, were excited against them, in which eleven millions of persons, of all ages, sexes, ranks, and conditions, chose to suffer the most cruel torments and death, rather, than to renounce christianity.

Q. How did it happen, that, after so many of the christians having been put to death, christianity was not exterminated?

A. Because the example of one innocent and exemplary person, suffering death, with a courage that surpassed the power of nature, never failed to convert to the christian faith all those, who, witnessing it, were open to conviction : so that the blood of martyrs became, as it were, the seeds of christianity.

Q. What line of conduct did the apostles and their successors follow in converting mankind to Christianity?

A. They were as lambs in the midst of wolves. They were reviled, and they blessed. They were persecuted, and they suffered it. The innocence and holiness of their lives, and the sublimity of their doctrine, compared with the licentiousness of the heathens and the absurdity of their doctrine, formed a contrast, which the heathens themselves could not deny.

Q. How long did it take to establish christianity on the ruins of idolatry.

A. Three hundred years. Christianity, during that time, without any human assistance, and in defiance of all the powers of darkness, was making continual progress, when at last Constantine the *Great* declared himself a christian, and the rest of the empire followed his example.

Q. How long did idolatry prevail among mankind?

A. About two thousand four hundred years, i. e. from the calling of Abraham until the conversion of Constantine: during which time the Jews alone had a knowledge of the true and living God, Creator and ruler of the universe.

Q. Had the conversion of the Gentiles been foretold by the prophets?

A. It had; Daniel foretold it, under the figure of a stone cut out of a mountain without hands, which became a great mountain, and filled the whole



earth. David foretold, that all the nations of the earth should rage, that the kings and princes thereof should conspire against the Lord and his Christ, and that all human powers should unite in order to prevent their being subjected to his empire ; but that God should confound their projects, that Christ should have all nations for his inheritance, that his empire should extend to the extremities of the earth, and that the kings themselves should become subject to him.

Q. Did Christ establish a living authority in his Church to interpret his doctrine, and decide any disputes that might arise ?

A. He did ; that of his apostles, of their successors until the end of time, whom he collectively established the guardians of religion, the interpreters of his written and unwritten word, and the judges of religious controver-

sias ; and whom for that purpose, he endowed with infallibility.

Q. Can it be proved that Christ collectively endowed his apostles and their successors for ever, with authority and infallibility to teach mankind ?

A. It can ; for towards the end of his public life, he promised them the gift of infallibility ; which promise he partly fulfilled at the moment of his ascension, and partly on Pentecost day. *He promised infallibility to his apostles ;* for in St. John xiv. 16 and xvi 13, he foretells the apostles that “when the spirit of truth will come, he will teach them all truth. I will ask the Father and he will give you another spirit, that he may abide with you for ever, the spirit of truth.” Here *the spirit of truth* is promised to the apostles and their successors, *to teach them all truth, and to abide with them for ever.* *He fulfilled his promise of infallibility ;* for

about to ascend into heaven he addressed his apostles thus : " *All power is given to me in heaven and on earth* ; in these words he calls to their minds his sovereign dominion in heaven and on earth, which dominion he transfers to his apostles : *As the father sent me so I send you.* Over whom does he give them this supreme authority ? over all the nations of the earth : *go teach all nations.* He at the same time enjoins the nations of the earth to obey the spiritual authority of his apostles : *teaching them to observe all things whatsoever I have commanded you.* Having in matters of faith and of morality subjected all nations until the end of time, to the authority of the apostles and of their successors, Christ was in duty bound, to invest these with perpetual infallibility in teaching, that they might not lead mankind astray : and who can doubt of his having done

this, in the following words : *behold I am with you all days even unto the end of the world ?* None but a God could speak thus, and who will call in question the execution of this promise, and the efficacy of his divine presence, in enabling the apostles and their successors to teach all truth until the end of the world ? It was on Pentecost day, that the spirit of truth came down upon the apostles and enlightened their minds and hearts ; and that they were perfected in the knowledge of all the truths and mysteries of religion. Accordingly when a dispute arose, whether the law of Moses continued to oblige ? The question was brought before the tribunal of the apostles, who in full conviction of their infallibility, by a decree which commences thus : " it has seemed good to the Holy Ghost and to us," &c. decided the question in the negative, See Acts xv. 28.

Hence neither private inspiration, nor the private interpretation of scripture, but the whole word of God, written and unwritten, propounded and explained by the true church of Christ, is the rule of faith established by Christ.

Q. Is not the whole word of God contained in the sacred Scripture?

A. No; Christ taught by word of mouth and not by writings, and commanded the apostles to do the same. The divine records extant were written long after his ascension, and merely owing to particular emergencies. Hence many divine truths all known to us by tradition only; and accordingly, St. John 21, tells us that if all that Christ had said and done were committed to writing, all the books in the world would not contain them. Hence St. Paul 2. Thes. ii, 14, enjoins them to hold fast the traditions which they had learned, whether by word or by

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his epistle to the Bishops in their collective capacity, it belongs to decide what is to be considered divine tradition.

Q. Which is the true church of Christ, or rather which are its characteristic features?

A. There are four characteristic features of the true church of Christ, unity, holiness, catholicity and apostolicity.

1st. Unity, in doctrine, worship and government: Christ, in St. John x. 16. declares, "that there is but one fold and one shepherd;" and St. Paul, Ephs. 4. "that there is but one body, one spirit, one Lord, one faith, and one baptism." Moreover, the eternal truth, cannot have revealed contradictions, nor the God of peace have established a kingdom divided against itself.

2, Holiness in its doctrine, testimony and fruits, St. Paul, Titus ii. 11, declares: "that Christ died, that he

might redeem us from all iniquity, and cleanse us to himself an acceptable people, and a pursuer of good works;" and reason itself tells us, that the God of purity and sanctity could not have instituted a religion destitute of this character.

3. Catholicity, as to time, numbers, and places: Isaiah vi. 2. foretold, that "all nations should flow into the church of Christ;" and David, Ps. 58, "that the kingdom of Christ should remain even as the days of heaven," and Christ commissioned his apostles, "go into the whole world." St. Mark. 16.

4. Apostolicity in doctrine, jurisdiction, orders and mission: "Go teach all nations," &c. As the apostles were to live only the ordinary term of man's life, the commission of preaching and administering, together with the promise of divine assistance, regards their successors, no less than themselves. Hence there must have been an uninterrupted series of suc-



cessors of the apostles in the above mentioned four respects in every age since the time of the apostles ; so that any religious society, which is destitute of this succession has no claim to the title of apostolical.

**Q.** In which of the communions that divide christendom, are to be found the marks of the true church of Christ ?

**A.** In the sole universal church, in communion with the see of Rome: she alone is *one*—*in doctrine*, she has every where the same rule and articles of faith and morality. *One* in liturgy ; she every where offers up the same unbloody sacrifice of the holy mass, administers the same sacraments, and observes the same great festivals of our redemption. *One* in government ; in the order of religion, each catholic submits to his Pastor, each pastor to his Bishop, and each Bishop to the successor of St. Peter.

2. *She is holy*—*in doctrine* ; if this

was holy in the apostolic age, it is so still, because she never changes her doctrine, nor suffers any person in her communion to change, or question it. In the interpretation of the word of word, she adopts that sense, that has ever been held, since the time of the apostles. No doctrine is admitted by her unless its origin can be traced to the apostles; and the adorable mysteries of the Trinity and incarnation, taught by Christ and by his apostles, and defined by the first four general councils, are as firmly believed to day by every catholic, as when those councils were held. She teaches and ever has taught, to trust for mercy, grace and salvation in the merits of Jesus Christ. She insists upon the necessity of being perfect, even as our heavenly Father is perfect, St. Matt. v. 48, by such an entire subjugation of our passions, and conformity of our will with that

of God, that our conversation may be in heaven, while yet living on earth, Thes. v. 20. *Holy in fruits and attestation of holiness*; all the saints, and even those who are recorded as such in the calender of the church of England, and in whose name their churches are dedicated, lived and died strict members of the catholic church, and zealously attached to her doctrine and discipline.

3. *She is Catholic in time, place and number*: she is that identical great church, which, was planted by Christ and by his apostles, has been spread throughout the world, and still constitutes *the main stock of christianity*; that to which all the fathers of antiquity and the saints of all ages have belonged on earth, and still belong in the bright regions above; that, which has endured and overcome the persecutions and heresies of eighteen centuries; in short, that, against which the gates of hell have not prevailed, nor

ever shall prevail. There are a hundred and fifty millions of persons professing the catholic faith, while probably there are not so many thousand Protestants strictly united in faith, worship, and church discipline. Nearly the same may be said of the Greek sects,

4. *She is apostolical in doctrine, jurisdiction, orders, and mission*; for there is not in the whole catholic church a pastor, who may not thus address his flock: "The word of God which I announce to you, and the holy sacraments which I dispense to you, *I am qualified* to announce and dispense by such a catholic Bishop, who was consecrated by such another Catholic bishop, and so on in a series which reaches to the apostles themselves: and *I am authorized* to preach and administer to you by such a Prelate, who received authority for this purpose from the successor of

St. Peter in the apostolic see of Rome." Therefore the great universal church, in communion with the see of Rome, having the four characteristic features of the true church of Christ—unity, holiness, catholicity and apostolicity, must be the true church of Christ.

Hence the Protestant church (and the same may be said of the Greek church) which has not unity of faith, worship or government; which is not catholic as to time, place or numbers; which is destitute of means, attestation and fruits of holiness, and who has not orthodox doctrine, legitimate ordination, valid jurisdiction, or divine mission, cannot be the true church of Christ.

Hence to be obliged to believe any doctrine, it is sufficient to know that it is taught by the Catholic church.

5. Hence the condemnation of Arius by the great council of Nice A. D. 325 for denying the divinity of

Christ ; that of Macedonius by the first council of Constantinople 381 for denying the divinity of the Holy Ghost; of Nestorius by the council of Ephesus 432 for maintaining that Christ had two persons; of Eutiches by the council of Chalcedonia in 451 for denying that Christ had two natures; of the Iconoclasts or image-breakers by the second council of Nice in 787 ; together with the condemnation of the multitude of errors of Luther and Calvin by the council of Trent in 1545, having all emanated from the unerring tribunal, established by Christ to decide religious controversies until the end of time, are, equally with the decree passed by the apostles in the council of Jerusalem, so many infallible decisions.

Hence the Catholic church being infallible, no error could have crept into it during the lapse of ages, and its doctrine is necessarily pure.

Hence, finally, the catholic doctrines

of the necessity of good works, of the seven sacraments, of the sacrifice of the holy mass, of auricular confession, of the invocation of saints, of praying for the dead and of indulgences, are of divine and apostolic origin.

Q. Where was christianity first established ?

A. In Palestine, whence it was propagated throughout Greece, Asia, Egypt, Africa, Italy, &c. where, during six hundred years, it produced astonishing fruits of holiness.

Q. Is Christianity still existing in those countries ?

A. No; in the seventh century the impostor Mahomet began to disseminate his impious and immoral doctrines, which in a short time, infected the whole of those once flourishing countries, Italy excepted.

Q. How did God allow the true faith to perish in so many countries ?

A. On account of their abuse of the true religion, he deprived them of the



light thereof. He executed against them the threat, which we read, was made against the bishop of Ephesus. Apocalypse, chap. ii, "Except thou do penance, I will move from thee thy light, i. e. the gift of faith."

Q. Was the loss of so many countries compensated, by the acquisition of any other countries to the true faith?

A. It was; when the faith became extinct in the above countries, it was extended to Spain, France, England, Ireland, Scotland and Germany.

Q. Who introduced christianity into England?

A. St. Augustine, sent by Pope St. Gregory the Great, A. D. 596.

Q. Who introduced christianity into Ireland?

A. St. Patrick, sent by pope Celestine, A. D. 430.

Q. Who introduced christianity into Scotland?

A. St. Paladius, sent by pope Celestine, A. D. 431.

Q. How long was the catholic religion the religion of England ?

A. Upwards of nine hundred years.

Q. How long was it the religion of Scotland ?

A. Upwards of eleven hundred years.

Q. How long was it the religion of Ireland ?

A. From the days of St. Patrick until the present moment, the catholic religion, notwithstanding persecutions, has ever been the religion of the Irish people, though, for the last three hundred years, it has ceased to be the religion of the government of Ireland. All the cathedrals of England, Ireland and Scotland, were erected by catholic hands, and for catholic worship ; and during many hundred years, catholic worship was performed in them.

To our catholic ancestors, are we indebted for the wisdom of our constitution and laws, for our civilization, in a word for every thing that renders

our country dear to us. The noblest characters that adorn the history of Great Britain, the Alfreds, the Edwards, the Dunstons, the Becketts, the Langtons, the Bedes, the Bruces, the Wallaces, &c. and who were no less an honor to human nature than to the country which gave them birth, gloried in being catholics.

Q. How was the catholic religion abolished in England and Scotland?

A. By the means of a lustful tyrant (Henry the VIII.) in England; and of an apostate monk (John Knox) in Scotland. But those wicked men, were merely instruments of the vengeance and justice of God against these countries, as Nebuchadnezzar was an instrument of justice in the hands of God, to punish the Israelites. They would never have been so successful, had not God on account of the sins of those nations, resolved to deprive them of the light of the true faith.

Q. Was the defection from the ca-

tholic faith, occasioned by the heresies of Luther and of Calvin, compensated by the conversion of other nations?

A. It was compensated; for at the very time, the catholic religion became extinct in Great Britain, Sweden, Denmark, Holland, and in parts of Germany and of Switzerland, it made great acquisitions in the eastern and western hemispheres, especially in the Peninsula of India and in the adjacent Islands; and on the continent of north and south America and in its surrounding Islands, the three-fourths of the inhabitants of which are catholics; so, that it gained on the one hand, what it lost on the other.

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### DOGMATICAL CATECHISM.

Q. What must we do in order to be saved?

A. We must have faith and good works; that is, we must believe and

be good. "Without faith it is impossible to please God," Heb. xi, 6. "Faith if it have not good works, is dead in itself," St. James ii. 17.

Q. What are the good works that we must perform?

A. 1st. We must observe the commandments of God and of his church. "If thou wilt enter into life, keep the commandments," St. Mat. xix. 17. "He that will not hear the church, let him be unto thee as a heathen or a publican," St. Mat. xviii. 17.

2dly, We must fulfil our baptismal vows.

3dly, We must perform the duties of our calling.

Q. How many, and which are the commandments of God?

A. There are ten. 1st. I am the Lord thy God; thou shalt have no strange gods before me.

2d, Thou shalt not take the name of the Lord thy God in vain,

3d, Remember, that thou keep holy the Sabbath-day.

4th, Honour thy father and mother.

5th, Thou shalt not kill.

6th, Thou shalt not commit adultery.

7th, Thou shalt not steal.

8th, Thou shalt not bear false witness against thy neighbour.

9th, Thou shalt not covet thy neighbour's wife.

10th, Thou shalt not covet thy neighbour's goods.

Q. How many, and which are the commandments of the church?

A. There are six principal commandments of the church, 1st, To hear mass on Sundays and holydays, and to rest from servile works.

2d, To fast, lent, ember-days, and vigils, and to abstain from flesh on Fridays and Saturdays.

3d, To confess our sins, at least once a year.

4th, To receive the blessed eucharist, about Easter.

5th, To contribute, to the support of our pastors.

6th, Not to solemnize marriage at certain times, nor within certain degrees of kindred .

Q. Can we of ourselves have faith and perform good works towards salvation.

A. No. We cannot without the help of God's grace. We are not sufficient to think any thing of ourselves as of ourselves ; but our sufficiency is from God, 2 Cor. iii. 5. " Without me (says Christ) you can do nothing," St. John xv. 5.

Q. What is grace ?

A. Grace is a supernatural gift of God, not at all due to us, which sanctifies our souls. It is also a divine help, which enables us to do good.

Q. How are we to obtain God's grace ?

A. By prayer and the sacraments,



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which are as necessary to the soul as food and sleep are to the body.

Q. What is Prayer ?

A. It is the raising up of our minds and hearts to God, to render him our homages and expose to him our wants.

Q. What homages do we owe the Almighty ?

A. Adoration, thanksgiving, and atonement.—*Adoration*: He is the Creator and ruler of the universe, and we are totally dependent on him.

—*Thanksgiving*: He is our benefactor, to whom we are indebted for our existence, and the continuation thereof. He is continually watching over us, delivering us from evil, and conferring on us innumerable benefits of both soul and body.—*Atonement*: It is he whom we have injured by our sins, whose wrath we should endeavour to appease, and whose justice, we should endeavour to satisfy.

Q. Why should we expose our wants to God?

A. Because of ourselves we have nothing; nor can we do anything towards salvation, and because God, is the inexhaustible source of all good.

Q. What are the conditions that should accompany prayer?

A. A lively faith of the presence of the great God, whom we are addressing, and of his power and willingness to grant us those things of which we stand in need. 2d. A deep sense of our utter inability to do any supernatural good of ourselves, of our proneness to evil, and of our innumerable sins. 3. Attention to whom we are speaking, and to what we are saying; for voluntary distractions render prayers, not only useless, but sinful; "those who honour God with their lips, while their hearts are far from him are mere hypocrites in his sight," St. Mat. xv. 8. 4. Earnestness to be

granted our request, for God is a spirit, and those who adore (or pray to) him, must adore (or pray to) him in spirit and truth, *i. e.* in earnest. 5. Perseverance, for as we continually stand in need of God's assistance, so we should continually have recourse to him; and because when we persevere in praying, we obtain of God what at first he would seem to refuse.

Q. What proof is there of the efficacy of prayer?

A. The authority of Christ, who promised that whatever we should ask *in his name*, or, that is necessary or useful to salvation, should be granted to us, St. John xv. 16.

Q. What is the best of all prayers?

A. The Lord's Prayer: for if we are assured to obtain whatever we ask in the name of Christ, how much more shall we be certain to obtain, when we ask not only in his name, but also in his very words?

Q. Why do we say : *Our Father who art in heaven ?*

A. Because all true Christians are the children of God. " As many, says St. John, i. 12, as received him, to them he gave to be made the sons of God, to them that believe in his name." We say *our Father* and not *my Father*, because all Christians constitute one family of whom God is the common father, to whose image we are created, by the blood of whose eternal Son we are redeemed ; and because when any of us prays, he prays not only for himself but also for all his brethren. This dignity of Children of God, should remind us to conduct ourselves as it becometh children of God, that as we glory in being his children, he may glory in being our Father.

Q. What means : *hallowed be thy name ?*

A. That the name of God may be

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sanctified by the pureness and holiness of our lives.

Q. What means ; *thy kingdom come* ?

A. That we may be of the number of those whom Christ will address : " Come blessed of my father and receive the kingdom, prepared unto you from the commencement ;" and that he may soon thus address us.

Q. Why does Christ command us to pray : *thy will be done on earth as it is in heaven* ?

A. That we may be enabled to do the will of God, which is, to live according to his own doctrine, and examples ; in other words, that we may not accomplish the works of the flesh, which are all kinds of impurity, drunkenness, hatred, ill-will, injustice, &c. but those of the spirit, which are charity, joy, peace, goodness, mildness, &c.

Q. What do we mean when we

pray to God : to, “ *give us this day our daily bread ?* ”

A. Under the name of bread, is asked here the food of both soul and body. The eucharist is the *bread* of our souls. It is *our* bread, who are the children of God. It is our *daily* bread ; for we are bound frequently to receive it, that we may not be deprived of eternal life. *Daily bread* means here also the necessities of this life ; by praying to God for which, we recognise our dependence on him as to the means of our subsistence. We ask of God merely *our daily bread* ; it being inconsistent to wish to hoard up riches, and at the same time pray that his kingdom might come.

Q. What is the meaning of : *forgive us our tresspasses as we forgive them that tresspass against us ?*

A. After having taught us to pray for the necessities of life, he teaches us to pray for the pardon of our sins,

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that being fed by the hand of God, we may live in his favour, and thus provide not only for the present transitory life, but also for the life to come, which will have no end. Christ by commanding us to pray for the remission of our sins, reminds us that we are sinners, and thus removes any esteem that we may have of ourselves. He promises us pardon, on condition that we acknowledge our guilt and forgive those that offend us. It would ill become us to ask pardon of God, while we refuse it to others; and by commanding us to pray to him not to forgive us unless we also forgive, he puts us under the necessity of forgiving, if we wish to be forgiven.

*Q. Explain, and lead us not into temptation?*

*A.* In order to inspire us with his fear and to make us have recourse to him in the hour of temptation, God



here warns us, that satan cannot injure us without his permission. When God permits us to be tempted, it is either in punishment of our past offences, or to furnish us with an occasion of merit. By commanding us to pray that we may not be led into temptation, he makes us acknowledge how apt we are to yield to the least temptation.

*Lastly, explain; But deliver us from evil, Amen.* This petition includes all the other petitions; after it we have nothing more to ask. When under the protection of the Almighty, what injury can the world or satan do us?

Prayers are never more powerful than when accompanied by fasting and alms. Prayer, says Tobias, with fasting and alms, is good.

Q. What is a sacrament?

A. It is an outward sign of inward grace, ordained by Jesus Christ as a

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means to confer grace on our souls.

Q. Do you understand how prayer and the sacraments, confer grace to the soul?

A. I do.

Q. Convince me thereof, by some familiar comparison?

A. Suppose, a water-mill. It cannot, without water, be put in motion. The mill that cannot, without water, be made to go, is an image of the soul, which cannot, without grace, do good works. Suppose, again, at some distance from the mill, a pool of water. This, is an image of the grace of God, which is derived from the merits of Christ. In order to bring this water to the mill, it is necessary to have some means of conveyance, which are prayer and the sacraments. In a word, prayer and the sacraments are conduits, which convey the waters of grace to our souls.

Q. How many sacraments are there ?

A. There are seven, baptism, confirmation, holy eucharist, penance, extreme unction, holy orders and matrimony.

Q. How was the soul of Adam when he was created ?

A. Pure and white, and inclined to virtue.

Q. How did it become after he had sinned ?

A. Stained with the guilt of sin, and prone to evil.

Q. In what state is the soul of a child immediately after its birth ?

A. Like Adam's soul after his fall ; stained with original sin, and prone to evil.

Q. What becomes of the souls of the children, that die without baptism ?

A. Not being guilty of any person-

al sin, they do not, in the next life, suffer the torments of fire ; but on account of the stain of original sin, they are deprived of the sight of God.

Q. How is the soul of a child, after it has received baptism ?

A. Pure and without stain.

Q. On what authority, is founded the necessity of baptism ?

A. On that of Christ: " Amen, amen, I say unto you, unless a man be born again of water and of the Holy Ghost, he cannot enter the kingdom of heaven," St. John iii. 5.

Q. On what authority is founded the efficacy of Baptism ?

A. On that of the inspired Apostle St. Paul, 1 Cor. vi. 11. " But you are washed, but you are sanctified, but you are justified in the means of our Lord, and in the spirit of our God."

Q. Why is it customary, to cover the body of the child with a white

cloth immediately after it has received baptism?

A. In order to signify the effects of baptism, which renders the soul of the child, as pure and white, as the cloth which covers its body.

Q. Why is a burning taper put into the hands of the person that answers for the child in baptism?

A. To remind him, that the light of his good works should so shine, that men seeing them, may glorify the Father who is in heaven, and that after this life, he may be received into the everlasting tabernacles.

Q. What is the meaning of the other ceremonies, used in administering baptism?

A. They are so many allusions to the different effects of this sacrament. Thus the salt, that is put into the child's mouth, is an emblem of spiritual wisdom, which is one of the prin-

cipal gifts of the Holy Ghost, conferred by baptism. The spittle which is applied to the child's ears and nostrils, signifies the removal of the spiritual deafness, and of the indifference towards heavenly things, occasioned by original sin; while the oil with which it is anointed, on the breast, and between the shoulders, signifies the spiritual strength imparted by the sacrament, and on the crown of the head the dignity of a Christian.

Q. Does baptism also take away concupiscence, or that proneness to evil which we inherit from our first parents?

A. It does not; for though weakened by baptism, it still remains in us to exercise our virtue, and be to us an occasion of merit; but though it prompts us to evil, we have always at hand abundant graces to enable us to resist it; by cor-

responding with which we may acquire treasures of merit.

Q. Whither would the soul of a person go, were he to die without having committed any sin after baptism?

A. It would go straight to heaven; for baptism remits both the guilt and the punishment of sin.

Q. Do we contract any obligations in baptism, and what are they?

A. We do; 1st, We promise to believe what God has revealed, and the Catholic church teaches.

2dly. We swear obedience to the pastors of the church, and recognise them as viceregents of Jesus Christ.

3dly. We renounce the devil, with all his works; the world, with all its pangs; and the flesh, with all its temptations.

4thly. We take the maxims and examples of Christ, as the rule of our conduct.



**Q.** Do mankind generally preserve the innocence which they receive in baptism?

**A.** Very few ; almost all go astray from their mothers' wombs, and it is on the wrecks of their innocence, that their reason develops itself.

**Q.** How so ?

**A.** On account of the proneness to evil which we inherit from our first parents. "I see a law in my members fighting against the law of my mind, and captivating me in the law of sin that is in my members," Rom. vii. 23. and of the neglect of parents in watching over the innocence of their children, and in inspiring them from their earliest youth with the fear and love of God.

**Q.** Is there any means of recovering baptismal innocence?

**A.** There is, by the sacrament of penance, which remits the sins com-

mitted after baptism, and is, as it were, a plank thrown to us, by the mercies of God, after the shipwreck of our innocence?

Q. Who forgives sins in this sacrament?

A. Christ our Lord, by the ministry of his pastors, to whom he has given power to that effect.

Q. How do you prove that bishops and priests have power to forgive sin?

A. From the words which Christ spoke to his apostles immediately before his ascension.

Q. These words merely prove, that Christ gave the power of forgiving sins to the apostles, but not to the bishops and priests.

A. By no means; for those words of Christ, "Behold I am with you all days, even to the end of the world," St. Mat. xxviii. 20, cannot be restricted to the apostles, who were all

soon to die ; but must be necessarily understood also of their successors in the apostolic ministry, who form with them, as it were, different links of the same chain.

Q. If the bishops and priests had received the power of forgiving sins, they would also have received the power of working miracles and the gift of tongues ; but since they have not received the latter power ; neither have they received the former ?

A. It by no means follows ; for the power of working miracles, and the gift of tongues, were extraordinary means, which God granted to the apostles, in order to enable them to convert mankind to christianity, and which he withdrew as soon as this great work was accomplished. " Tongues are for a sign, not to believers, but to unbelievers," 1 Cor. xiv. 22. On the contrary, the power of forgiving sins

will always be necessary, since the nature of man will ever remain prone to evil. There is still in the Catholic Church a constant succession of miracles, as a proof of its being the true church of Christ; but this succession is no longer specially attached to the sacerdotal character.

Q. Can the priest forgive sins at his pleasure, and independently of any conditions?

A. No. God in heaven will not ratify the sentence of absolution, which his minister pronounces on earth, unless the sinner has contrition for his sins, confesses them, and makes satisfaction for them.

Q. What is contrition?

A. It is a hearty sorrow for our sins, with a firm purpose of amendment.

Q. How many, and what are the qualities of contrition?

A. There are four. 1st. It must

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be sincere, and from the heart. 2dly. It must be universal. 3dly. Supernatural. 4thly. Sovereign.

Q. Why must it be from the heart, &c. ?

A. Because the heart having been defiled by criminal pleasure, cannot be purified, except by salutary sorrow.

Q. Why must the sorrow be supernatural, or proceed from the inspiration of the Holy Ghost ?

A. Because justification being of the supernatural order, contrition, which is the principal means of obtaining it, must also be supernatural.

Q. Why must contrition be universal, or, in other words, why must we be sorry for all our sins ; so that, if we are guilty of a hundred sins, and sorry for ninety-nine, we cannot receive pardon for any ?

A. Because, while on the one hand, there remains a sin for which we are

not sorry, we are in a state of enmity with God, and of impossibility of being reconciled to him; and because, on the other hand, we cannot receive pardon for any one sin without becoming friends with God; so that, could we receive pardon for one sin, and not for another, we should be, at the same time, both friends and enemies of God, which is impossible.

Q. Why should contrition be sovereign?

A. Because it must bear proportion with sin, which is the greatest of all evils.

Q. What is a firm purpose of amendment?

A. It is an efficacious resolution or determination, by the grace of God, not only to avoid sin, but also the occasions of sin.

Q. Is a firm purpose of amendment very necessary?

A. Nothing more so; without

it there can be no true contrition ; and frequent relapses into the same sin, render salvation extremely difficult. " It is impossible for those who were once made partakers of the Holy Ghost, and are fallen away, to be renewed to penance, crucifying again to themselves the Son of God, and making a mockery of him," Heb. vi. 4. " When the unclean spirit is gone out of a man, and returns into him, he taketh with him seven other spirits more wicked than himself, and entering into him, they dwell there, and the last state of that man becometh worse than the first," St. Luke xi. 26.

**Q.** Why must we avoid the occasions of sin ?

**A.** Because when a man voluntary exposes himself to the occasion of sin, he contracts the guilt thereof, though he should not commit the act ; for the occasion is to the sin, as the cause is



to the effect, and whoever establishes a cause, is answerable for all its ordinary effects, though they should not happen to follow; hence, "he that loveth danger shall perish." Ecc. iii. 27.

Q. Which are the principal occasions of sin?

A. Wicked company, bad advices, public houses, late hours, and bad books.

Q. Is it necessary, in order to make a firm purpose of amendment, that we should banish all affections to sin?

A. It is; for the least affection for any sin, is incompatible with a firm purpose of amendment.

Q. What is confession?

A. Confession is to accuse ourselves to a priest of all our sins, in thought, word, deed, and omission.

Q. What are the proofs of confession being of divine institution?

A. Because the ministers of the

church cannot pronounce upon sins which are not brought before their tribunals ; and so contrary to the natural inclinations of man is the practice of confession, that if it had not been established at the very commencement of christianity, by the authority and the miracles of the apostles, it never could have been afterwards so universally established as it is ; and we should know from history, where, when, and by whom and by what means it was subsequently established.

Q What if one conceal a mortal sin in confession ?

A. He, who willingly conceals a mortal sin in confession, commits the crime of sacrilege, tells a lie to the Holy Ghost, and makes the confession nothing worth. Moreover, all the sacraments received in that state, are so many sacrileges. And in order to be reconciled to God, it is necessary to resume one's confession from the

time the concealment was made, adding the number of sacrileges committed during that time.

Q. What must we do in order to make a good confession ?

A. We must know our sins, and be sincerely sorry for them.

Q. How are we to know our sins ?

A. We must beg God's grace in order to obtain this knowledge.

2dly, We must carefully examine our conscience on the ten commandments of God, on the six commandments of the church, on the seven deadly sins, on the obligations of our baptism, and on the duties of our calling.

Q. How are we to obtain sorrow for our sins ?

A. 1st, We must beg of God the grace of a sincere sorrow for the past, and of an amendment for the future.

2dly, We must duly consider the reasons that we have for hating sin.

**Q.** What are the reasons for which we should be sorry for our sins?

**A.** 1st, Because by them we have offended so good a God, from whom we have received so many benefits; and because our sins have crucified our Saviour.

**Q.** What other reasons have we to hate sin?

**A.** Because by it, we lose heaven, and deserve hell.

**Q.** What is satisfaction?

**A.** Satisfaction, which is a constituent part of the sacrament of penance, consists in performing the penitential works enjoined by the priest in punishment of our sins.

**Q.** Does not the sacrament of penance remit both the guilt and the temporal punishment of sin?

**A.** No; the pardon is not so entire in the sacrament of penance, as in that of baptism; for, after the Prophet Nathan had on the part of

God declared to David that his sin of adultery was forgiven, he foretold him that in punishment thereof the adulterous child should die; so after the guilt of sin is remitted in the sacrament of Penance, a temporal punishment remains to be endured, in this life or in the life to come.

Q. What is an indulgence?

A. It is the releasing of the temporal punishment due to sin after the guilt is remitted.

Q. Who has power to grant indulgences?

A. Ecclesiastical superiors, as the pope and the bishops.

Q. What conditions are necessary in order to gain an indulgence?

A. 1st, We must be truly sorry for our sins, and confess them. 2dly. We must be in the state of grace, and free from all affection to sin. 3dly, We must perform, as an atonement

for our sins, the works enjoined, and with the intentions enjoined.

Q. What is absolution ?

A. It is the sentence of the remission of our sins, which the priest pronounces upon us when he judges that we have the dispositions required.

Q. How is the soul of a person immediately after the worthy reception of the sacrament of penance ?

A. Pure and white, as after baptism ; but were a person to die, without having undergone the temporal punishment for the sins of which he had obtained pardon in the sacrament of penance, his soul would not immediately enjoy the presence of God, but would be detained in purgatory, till it had made full satisfaction.

Q. Which of the three parts of the sacrament of penance, contrition, confession, or satisfaction, is the most indispensable for the remission of sins ?

A. Contrition : Confession may be dispensed with when impracticable ; satisfaction may be performed after the guilt of sin is remitted ; but without contrition, no sin can be forgiven, either in this life or in the life to come.

Q. What necessity was there for instituting the *sacrament* of penance, since, previously to the institution thereof, sins could be remitted by the *virtue* of penance ?

A. The virtue of perfect contrition, which proceeds from a pure love of God, could, it is true, remit sin at all times ; but so eminent are the dispositions thereof, that few could attain them. Wherefore, our merciful God, in order to facilitate the means of salvation, instituted the sacrament of penance ; that, by imperfect contrition, which arises from the consideration of the evils of sin, and as a commencement of the love



of God, and by confession and satisfaction, we may be reconciled to him.

Q. Are there any means to strengthen us against concupiscence and our other spiritual enemies, and thus prevent us from losing again the innocence which we have recovered in the sacrament of penance?

A. There are; the sacraments of confirmation and the holy eucharist.

Q. What is confirmation?

A. It is a sacrament, in which, by the imposition of the hands of the bishop, we receive the Holy Ghost, in order to make us perfect christians, and strengthen us against the enemies of our souls.

Q. How do you prove confirmation to be a sacrament?

A. From the Acts of the Apostles (viii. 14.) who hearing at Jerusalem of the conversion of the Samaritans, sent Peter and John to confirm them;

for the Deacon Philip, who had converted them, not having full sacerdotal powers, could not perform this function. When the two apostles came, they prayed that the Samaritans might receive the Holy Ghost. *Then they laid hands on them, and they received the Holy Ghost.* In like manner, when St. Paul imposed hands on the Disciples at Ephesus, the Holy Ghost came upon them, Acts xix. 5. Though we do not read of Christ having instituted this Sacrament, it must have been instituted by him; for no man could have instituted a rite, productive of supernatural grace,

**Q. What is the eucharist?**

**A.** It is a sacrament, in which the true body and blood of Jesus Christ are really contained, under the forms of bread and wine.

**Q. How do you prove that the holy eucharist contains the real body and blood of Christ?**

A. From Christ's own words : in the second year of his public life, Christ promised, at Caphernaum, to give us his body and blood, as the food of our souls. For when the Jews murmured at his saying : " the bread which I shall give, is my flesh for the life of the world." St. John, vi. 52, he inculcated the more and more the reality of his presence in the Eucharist, saying : " Amen, amen I say unto you, &c. my flesh is meat indeed, my blood is drink indeed. He that eateth my flesh and drinketh my blood, abideth in me, and I in him. As the living father hath sent me and I live by the Father ; so he that eateth me shall live by me." But what can be more certain than the divine mission of Christ, and that he really and substantially, liveth by the Father, xxvii. 58. And he allowed many of his disciples to abandon him, rather than desist from teaching his real presence in this sacrament.

Thus he promised to give his body and blood in the eucharist.

2. This promise Christ accomplished at Jerusalem on the eve of his passion, saying: *This is my body which is given for you. This is my blood which is shed for you.* St. Mat. xxvi. 26. 28; which words are evidently the accomplishment of those others: "the bread which I shall give is my flesh for the life of the world." Moreover, if Christ had intended to express his real presence in the Eucharist, he could not have expressed it in clearer terms than those which he employed. And who can imagine, that the eternal wisdom, wishing to express his *figurative* presence in the Eucharist, should have made use of the words the best adapted to express his *real* presence? Would he not have violated all the laws of language, and been guilty of leading into error not only the apostles who were present,

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but also all future generations that were to believe in him.

8. The apostles made known the accomplishment of this promise to the extremities of the earth; St. Paul, in his first epistle to the Corinthians xi. 27, says: "whoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord." However unworthy a person may be, he cannot by eating a morsel of bread and drinking a drop of wine, become guilty of the body and blood of Christ. But he that receives the eucharist does become guilty of the body and blood of Christ. It must therefore be the body and blood of Christ that he receives. St. Paul did not preach to the Corinthians different doctrine from that which he preached to the other nations; nor did the other apostles teach different doctrine from that of St. Paul. Thus it was by the apostles

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that the doctrine of the real presence was propagated throughout the universe, and from Christ that the apostles learned it.

Lastly, The mystery of the real presence has been believed by all christians of all ages and of all countries, except by those who have become in this respect, the disciples of Calvin, and this alone is a sufficient proof of its divine and apostolic origin. Those who pretend the contrary, have never been able to shew where, when, and by whom this pretended error was first taught.

Q. Are we obliged *often* to receive the holy eucharist ?

A. We are. "Except you eat of the flesh of the Son of man, and drink his blood, you shall not have life in you. If any man eat of this bread, he shall live for ever," St. John vi. 52, 54.

Q. Is it necessary to receive the

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holy communion under the kinds of both bread and wine ?

A. It is not ; in administering to the apostles the communion at his last supper, Christ it is true said : “ Drink ye all of this ;” but those words were addressed to the apostles only, who alone were then present. He also commanded us to receive both his body and blood ; but in order to this, it is not necessary to receive under both kinds, the body and blood of Christ being contained under each kind. And if he said : “ whosoever eateth my flesh and drinketh my blood ;” he also said : “ the bread which I shall give is my flesh for the life of the world.”

Q. Is it a great sin to receive unworthily ?

A. Yes, it is a great sacrilege, “ For he that eats and drinks unworthily, eats and drinks judgment to himself,” 1 Cor. xi. 27. Judas, the first

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that was guilty of this crime, no sooner committed it, "than satan entered into him, and he immediately went out," and that very night betrayed his Master ; after which, tormented with his guilty conscience, "he went and hanged himself with a halter," St. Mat. xxvii. 5. ; "being hanged he burst asunder in the midst, and all his bowels gushed out," Acts i. 18.

Q. How must we be prepared to receive the holy eucharist.

A. 1st. We must have abandoned all immediate and involuntary occasions of mortal sin, be free from all habits thereof, and reconciled to God in the sacrament of penance. 2dly, We must be converted to God by a solid and entire conversion ; 3dly, Have commenced practising christian virtues ; 4thly, Have a desire of receiving the holy communion ; and 5thly, be fasting from midnight.

Q. Why must we have abandoned

all occasions of mortal sin, and divested ourselves of the habits thereof?

A. Because while we wilfully expose ourselves to the occasions of any mortal sin, or are in the habit thereof, we retain an affection for that sin, we are disposed to commit it again, our disposition is sinful, we cannot have either contrition or a purpose of amendment, and consequently are unworthy, not only of holy communion, but even of absolution from our sins.

Q. Why must our conversion to God be solid.

A. Because when the reception of the blessed Eucharist, is quickly followed by a relapse into sin, it is generally a sign that there was neither true sorrow nor firm purpose of amendment, and that both the sacraments of Eucharist and Penance have been profaned.

Q. Why must our conversion be entire?

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A. Because one habit of deadly sin is enough to cause our ruin ; and if we do not totally extirpate our vices, like weeds, they will instantly sprout forth again, and finally overcome us.

Q. Why must we have commenced practising christian virtues ?

A. Because the holy communion is the table of Christ, to which none have access, except his intimate friends, who live according to his doctrine and examples.

Q. Why must we have a desire to receive the holy communion ?

A. Because it is a food, which, if taken without appetite, cannot be digested, but engenders corruption.

Q. What is extreme unction ?

A. Extreme unction is a sacrament, by which a person dangerously sick, is purified from lesser sins, and strengthened in the last agony, or even restored to the health of the body, if it be expedient for the soul.

Q. How do you prove extreme unction to be a sacrament?

A. From the testimony of St. James, v. 14. "Is any one sick among you, let him bring in the Priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick man, and the Lord shall raise him up; and if he be in sins they shall be forgiven him." We here behold all the qualities of a sacrament: the prayer and the anointing with oil are the visible sign. The raising of the sick man, and the forgiveness of his sins, are the effects of grace; which prayer and anointing could not produce, had not Christ imparted to them this efficacy. Nor was this institution merely of a temporary nature; for the expressions *let him bring in the Priests, and the prayer of faith shall save the sick man*, are not restricted by any limits of time; the motive of this

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sacrament which is the spiritual and bodily relief of the patient still exists ; and this sacrament itself has in all ages been constantly administered throughout the Greek and Latin churches.

Q. With what dispositions should we receive the sacrament of extreme unction ?

A. We should receive it, with faith in its efficacy ; hope as to its effects ; charity towards *Him* that has provided us with this last remedy ; submission to his divine will, as to sickness or health, life or death ; a true and supernatural sorrow for the sins which we have committed through the different senses : and after having received this sacrament we should return thanks to God for so great a benefit.

Q. What is holy order ?

A. It is a sacrament, by which bishops, priests, and other ministers of the Church, are ordained, and receive grace and power to per-

form the duties belonging to their stations.

Q. How do you prove that holy order is a sacrament?

A. Because it has all the conditions of a sacrament. It is *a visible sign*: "the apostles praying imposed hands upon them." Act. vi. 2, *Accompanied by grace*. "I admonish thee to stir up the grace which is in thee by the imposition of hands." 2 Tim. i. 5. *Instituted by Christ*, who alone could have given thee imposition of hands, and to prayer the power of conferring grace.

Q. What is matrimony?

A. It is a sacrament, by which marriage is sanctified, and the married couple enabled to love and support one another, and to educate their children, if any, in the fear of God.

Q. Can matrimony be proved to be a sacrament?

A. It can; when Christ re-estab-

lished the unity and indissolubility of matrimony, in order to enable mankind to bear the burthen thereof, thus restricted, which had hitherto been deemed intolerable, he raised it to the dignity of a sacrament. For St. Paul calls matrimony *a great sacrament in Christ and in the church*; and enjoins husbands to love their wives, as Christ loved the church; to which they would not be obliged, and of which they would not be capable, unless matrimony were a symbol of Christ's love for his Church, and a sacrament to strengthen them by its graces. Moreover, the unwritten word of God, which is of equal authority with his written word; and which is contained in the writings of the fathers of the church in the decrees of the general councils and in the practice of the church in all ages, and in all countries, declares matrimony to be a sacrament.

Q. What are the dispositions requi-



site in order to receive worthily the sacrament of matrimony?

A. We must be in the state of grace. Those who enter the married state with criminal dispositions, profane the sacrament of matrimony. They deprive themselves of the graces of the sacrament; which God destined to enable them to support the burthen of the married state. They become wretched and miserable themselves. The blessing of God does not attend their children, whom they have not the grace to educate in the fear and love of God; but whom they scandalise by their bad examples; so that many of the evils of religion and society spring from marriages contracted with criminal dispositions.

Q. What are the intentions, that persons entering the married state, should have?

A. 1st, The intention of the glory of God, by increasing on earth the

number of his servants, who may one day praise and love him in heaven. 2dly, A remedy against concupiscence. 3dly, Mutual society, and assistance in the various trials of life. "For Adam there was not found a helper like himself; and the Lord God said, It is not good for man to be alone; let us make him a help like unto himself," Gen. ii. 18, 20. I will shew thee, said the angel, who they are over whom the devil can prevail; they who in such a manner receive matrimony as to shut out God from themselves and from their minds, and give themselves up to lust; over them the devil has power. Tobias said; we are children of saints, and we must not be joined together like heathens that know not God. Lord God of our fathers, who madest Adam of the slime of the earth, and gavest him Eve for a helper, thou knowest, that not for fleshy lust, have I taken my sister to

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wife, but only for the love of posterity, in which thy name may be blest for ever.

Q. What is the mass ?

A. The mass is the unbloody sacrifice of the body and blood of Christ, under the appearances of bread and wine, in memory of his bloody sacrifice on the cross. The council of Trent declares that in the mass, is offered up the same victim as on the cross, and by the same principal sacrificer who is Christ himself ; in a word, that the sacrifice of the cross and that of the mass, differ only as to the mode of oblation.

Q. What is a sacrifice ?

A. The principal act, and most essential duty of religion, a homage due to the Almighty alone, and the most considerable homage due to him. By it we acknowledge, that not only our actions, but also our very being and substance, belong to God. Where-

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fore in the ancient sacrifices, an animal was substituted to suffer death in the place of man, to recognise God's sovereign dominion over all creatures, that he is the great arbiter of life and death, and that by their sins against so great a Majesty, they had deserved death.

Q. What is the difference between a sacrifice and a sacrament ?

A. The difference is, that the principal object of a sacrament, is to confer grace to our souls, while that of a sacrifice, to honour God.

Q. How many parts are there in a sacrifice ?

A. Generally five. 1st, The choice of the victim, or matter of the sacrifice ; 2dly, The preparatory oblation thereof. 3dly. The immolation. 4thly The destruction, of the victim or communion of the priest. 5thly, Sometimes, the participation of the victim by the people.

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Q. How do you prove the mass to be a sacrifice?

A. From the words of the prophet Malachias, chap. i. ver. II. "From the rising of the sun even to the going down thereof, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean offering; for my name is great among the Gentiles, saith the Lord of hosts." This prophecy must have its accomplishment; for God does not make predictions in vain; and it cannot have its accomplishment but in the mass, which is the only pure oblation, everywhere offered to God, from the rising to the setting of the sun,

The sacrifice, foretold by the prophet Malachias, was instituted by Christ at his last supper, on the eve of his passion, when he said "This is my body which is given (according to the original Greek) which is broken

for you. *This is the chalice of the New Testament in my blood, which shall be shed for you,*" St. Luke xxii. 19, 20. Christ does not here say, "This is my body which is given to you but for you, for it is a sacrifice, and not a sacrament, that he is instituting. Neither does he say, "This is my body which *shall* be given or broken on the cross;" but which is *actually*, in a mysterious manner, here given or broken for you. Thus, at the last supper, was instituted, not a sacrament, but a sacrifice, a real sacrifice, and not a representative symbol of the sacrifice that was about to be offered on the cross. *Lastly*, This same sacrifice, foretold by Malachias, and instituted by Christ, was in use among the primitive christians, as is evident from the words of St. Paul: "We have an altar, whereof they have not power to eat, who serve the tabernacle," Heb. xiii. 10. Where there is

an altar, there is also necessarily a sacrifice. Hence christians have a sacrifice ; which sacrifice, can be no other than that of the mass, instituted by Christ at the last supper, and ordered by him to be continued until the end of time. "Do this in remembrance of me," St. Luke xxii. 20.

Q. In what does the peculiar excellence of the mass, above other sacrifices, consist ?

A. "The sacrifice of the Mass (says St. Basil) as much surpasses all other sacrifices, as Christ surpasses in dignity mortal man, and the bodies of animals." For in the Mass Christ is both priest and victim. "Christ renews in the mass what he did at the last supper. We (priests) are but his ministers. 'Tis he that sanctifies and operates the change. When, therefore, you behold a priest at the altar, do'n't think of the man, but consider the hand of God, which is invisibly



extended over the victim," St. Chrysostom, homily 60th, to the people.

Q. What advantages has the sacrifice of the mass over other sacrifices?

A. The advantages are, that we are thereby enabled to perform, in a manner worthy of God, the four great indispensable duties which we owe to him, as to our *Sovereign*, our *Benefactor*, our *Judge*, and the *source of all good*. Christ, hidden under the sacramental veils, which are images of death, and offered to God in this state is, 1st. A noble testimony of his infinite greatness. 2dly, A sufficient atonement for all our sins. "For if the blood of goats and of oxen sanctify such as are defiled, how much more shall the blood of Christ cleanse our conscience from dead works to serve the living God," Heb. xi. 13. 14. 3dly, A gift superior to all the gifts that we have received from God. 4thly, An efficacious recourse to the source of

all good. What cannot we obtain through the voice of the blood of a God, "who is always heard for his reverence," and who, especially during the sacrifice of the mass, is making continual intercession for us. When Christ is immolated on the altar, he implores his heavenly Father in our behalf, shows him his wounds, which he has received for our sakes, and bids them to plead for us," St. Laurentius Justinianus on the body of Christ. Moreover, we fulfil those duties in a perfect manner. All the possible actions and sufferings of creatures, nay, the annihilation of the universe, in acknowledgment of God's supreme dominion, would be but a finite offering; while by the mass, we offer to God infinite adoration, infinite thanks, infinite atonement. All other sacrifices are, as it were, the lisping of a child; while the sacrifice of the mass is a distinct and solemn procla-

mation of the perfections of the Creator.

Q. Was it Christ that instituted the ceremonies of the mass, and prescribed the robes of the priests ?

A. No. It was the church, directed by the Holy Ghost.

Q. Has the church power to make laws relative to matters of discipline and to institute ceremonies ?

A. She has ; God under the Mosaic dispensation had regulated all civil and religious matters with the greatest minuteness, while under the christian dispensation he has given the moral law only, but has left power to his apostles and their successors to make ceremonial laws and regulate all matters of discipline, and has promised them the assistance of his spirit to guide them. Hence the apostles made many laws : the rest, says St. Paul, I will set in order when I come 1st. Epistle xi. 34, and their successors continued to do the same according as

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exigencies required ; and from them have emanated all the laws and discipline in the church, and all the ceremonies used in public worship and in the administration of the sacrament.

Q. Why did the church ordain the ceremonies of the mass ?

A. To excite devotion in the people, and reverence to the holy mysteries, and, by material signs, to instruct the ignorant in spiritual and high things.

Q. Why do bishops and priests appear at the altar in robes different from common apparel ?

A. If there is a difference between the robes of bishops and priests and common apparel, it is because the church has retained the form of dress in use at the time of her institution ; while the fashions of nations, since that time, have undergone numberless changes. The primitive bishops and priests had robes solely appropriated to divine service, but of

the same form as the then common dress; which form the church has constantly preserved to the present day.

Q. Is the catholic church justified in making use of ceremonies in her worship and in perscribing particular rites.

A. She is; if we were pure spirits, it would be sufficient to adore God in spirit but as we are composed of both body and soul, our worship should not only be internal but also external. The majority of mankind are not struck with spiritual things however sacred and holy. It is therefore necessary to make use of ceremonies in order to to excite devotion in the people and reverence to the holy mysteries. Did not God in the old law command many and most stately ceremonies in things belonging to his service, and prescribe particular robes for the priests during their sacred functions? Has it not in all ages been deemed necessary to surround with majesty

persons or things in order to ensure the respect due to their authority? Moreover all the ceremonies of the church are so many allusions to the articles of our belief; and the observation of the great solemnities of our redemption render popular the great mysteries which they contain, and produce on the multitude the most salutary impressions. If these laws of discipline and ceremonies are not contained in scripture, or did not exist in the time of the apostles, it is no argument that the catholic church is not the true church of Christ, since not even all divine truths are not contained in scripture, and since the authority, by which those laws and ceremonies exist, is established from scripture. Nothing can be more absurd than to condemn ceremonies because ceremonies were used by the Jews and heathens, since at this rate we should neither have temples nor minis-

ters of religion, because Jews had temples and ministers of their religions.

Q. Why is the service of the mass performed in the Latin tongue?

A. Two great reasons induced the catholic church to preserve the original language. 1st: The necessity of having, as a bond of union, a language which is understood by the learned of all the nations. A universal language, being necessary for a universal church. 2dly, The danger of the faith being adulterated, if translated into the modern dialects, which are continually varying; one fixed language being necessary to preserve, in its purity, the deposite of faith. In like manner, the synagogue, after the captivity of Babylon, retained, in the public service, the ancient Hebrew at a time that it was not understood by the people, which custom Christ would have noticed had it been blameable, and the Greek church, to



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the present day, retains the ancient Greek language, which as much differs from the modern Greek, as the Latin from the Spanish or Italian languages. No inconvenience hence arises to the people, who are as able to join in the public service as if they understood the latin language. Moreover, when the priest prays in latin, it is of minor consequence whether he be understood by the people or not, since it is to God, and not to them, that he is speaking.

Q. Why do the faithful, in entering the house of God, sprinkle themselves with holy water?

A. That by the virtue of the prayers which the church offers up in blessing the water, those who make use of it, may be protected from the power of satan, and that the Holy Ghost, by his grace, may reside in them.

Q. Why are lighted tapers kept

burning during the service of the mass?

A. As a sign of joy, on account of the presence of Christ on our altars, who hath called us out of darkness into his admirable light, 1 St. Peter ii. 9.

Q. Why is a bell rung several times during the service of the mass?

A. To warn the people that some more important part of the mass is then performing.

Q. Why does the priest commence the service of the mass at the foot of the altar?

A. In order to conciliate, by this act of humility, the favour of God, who resists the proud, and giveth his grace to the humble.

Q. Why does he commence, by making the sign of the cross, together with an express invocation of the most holy Trinity?

A. Because it is in the name, and

in honour of the most holy Trinity, that the faithful meet to commemorate the passion of Christ.

Q. Why does he then recite the xlii. psalm?

A. As an act of hope and confidence in God, whose favourable judgment he implores, before he approaches his altar.

Q. Why is the priest accompanied by one assistant or more, who answer to the prayers, during the whole of the service?

A. To represent the people, in whose name they answer, and thus avoid the confusion that would ensue were all the faithful to answer.

Q. Why does the priest make to God, and to the whole court of heaven, a public confession of his sins?

A. In order to purify himself more and more from the least stain of sin, and to render himself worthy of appearing in the presence of Him, be-

fore whom the heavens are not pure, and who discovered depravity even in his angels. And because the people in a manner offer the holy sacrifice with the priest, their deputies (the clerks) repeating in their name, the same confession.

Q. Why does the priest, on arriving at the altar, kiss it?

A. To do reverence to so holy a place, and through respect for the relics of the saints which repose there. From the commencement of christianity, it has always been customary, to erect the altars over the bodies of those, who had laid down their lives in testimony of the faith.

Q. Why does the priest pray in the middle, and at both corners of the altar?

A. When the priest prays in the middle, he prays as priest. In solemn masses, the priest is accompanied by ministers in inferior orders, as deacon

and sub-deacon; the former of whom reads the gospel at the left corner, and the latter, the epistle at the right corner of the altar. But in low masses, when the priest performs the whole of the service alone; as deacon, he reads the gospel at the left corner; and as sub-deacon, he reads the epistle at the right corner of the altar.

Q. Why is the first prayer, which the priest reads at the right corner of the altar, called *Introit*?

A. Because formerly it was sung, while the faithful were entering the house of God; and for this reason it is called *Introit*, which signifies entrance.

Q. Why does the priest and the clerks nine times repeat *kyrie eleison*, or *Lord have mercy on us*?

A. The church thus addresses three times each person of the holy Trinity, in order to teach us, that since we have had the misfortune to offend

God, we can never too often, with a contrite and humble heart, implore his mercy.

Q. What means the prayer, which begins with the words *Gloria in excelsis*, or glory be to God on high?

A. It is a hymn of praise and solicitation to God for the pardon of our sins; the first words of which were composed and taught by the angels to men at the birth of Christ. The remaining part was composed by the church.

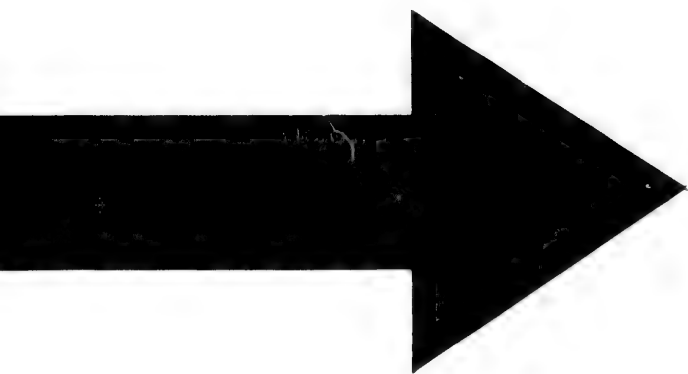
Q. Why does the priest, several times during the mass, turn towards the people, and say, *Dominus Vobiscum*, or the Lord be with you?

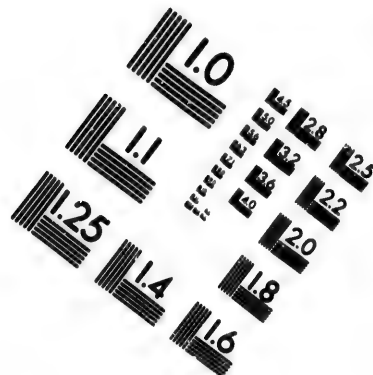
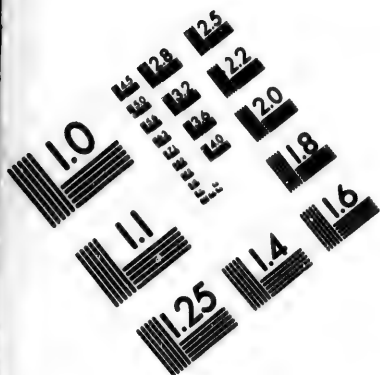
A. The words *Dominus Vobiscum*, or the Lord be with you, are a blessing which the priest gives to the people; and when a person gives his blessing, it is natural to turn towards those, to whom he is giving it.

Q. What means the prayer called

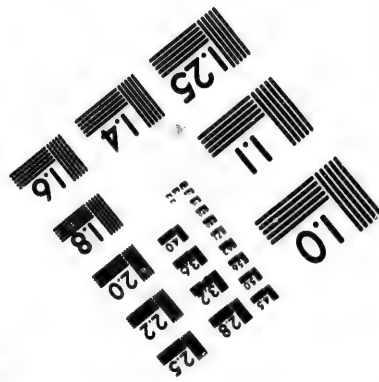
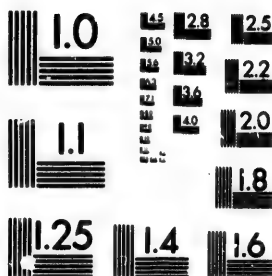








# **IMAGE EVALUATION TEST TARGET (MT-3)**



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**Collect,** which the priest afterwards repeats at the right corner of the altar. It is a particular prayer, which the priest, as minister of the church, offers to God for the people, and which varies according to the mystery of Christ, which the church then commemorates, or to the festival of the saint which it celebrates.

**Q.** Why do all the prayers of the catholic liturgy conclude with those words, *Per Dominum Nostram, &c.* for through Christ our Lord?

**A.** Because it is through Christ, who alone is our mediator of redemption, that we have access to God.

**Q.** What means that part of the service called the Epistle, which follows the Collect?

**A.** It is an extract from the Epistles, or letters of the apostles, and chiefly from those of St. Paul. When St. Paul wrote an epistle or letter to

any of the churches which he had founded, he always recommended it to be read, not only in the assemblies of the faithful, to whom it was sent, but also in all the neighbouring churches; which order is executed to this day. Since the Latin tongue has ceased to be generally understood, it is together with the gospel, always repeated in the vulgar tongue.

Q. Why does the priest when about to read the gospel, bow down before the middle of the altar?

A. In order to beg, that as God purified with a burning coal the lips of the prophet Isaias, before he entered the prophetical ministry, so also he might purify his lips, in order worthily to announce the gospel of Christ.

Q. Why is a portion of the gospel read every Sunday?

A. Because it is partly to hear expounded the word of God (which, no less than the sacraments, is the food

of our souls,) that the faithful assemble.

**Q.** Why is the Nicene Creed, on certain days, recited during the service of the mass?

**A.** To profess, on days of particular solemnity, our belief in the principal articles of the catholic faith, especially in the divinity of Christ and of the Holy Ghost.

**Q.** What means that part of the service called Offertory, in which the priest offers the bread and wine?

**A.** It is the preparatory offering to God of the matter of the sacrifice, which is about to be changed into the body and blood of Christ, for the four great ends of a sacrifice; and this is the second part of the sacrifice, the first part being, the choice of the bread and wine for the matter of the sacrifice.

**Q.** Why does the priest wash his fingers at the right corner of the altar?

A. Through respect for the body of Christ, which, after the consecration, he will have to touch, and to denote the purity of conscience which should accompany him to the altar.

Q. Why does the priest, immediately afterwards, bowing down before the middle of the altar, make a second offering of the bread and wine?

A. The first preparatory offering, was, for the four ends of a sacrifice; while this second offering is in remembrance of Christ's passion and death, together with a recourse to the intercession of the saints, who, through the sacrifice of the cross, of which the mass is a real representation, are now reigning in heaven.

Q. Why does the priest afterwards turn round to the people, and say, *Ora te Fratres, &c. &c.*; or pray, brethren, that this sacrifice, which is both yours and mine, may be acceptable to God?



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A. To exhort the people to pray more and more fervently, that God would be pleased to accept the sacrifice which he is offering. In answer to which, the clerk, in the name of the people, offers up the following prayer; "May the Lord receive from thy hands (the priest's) this sacrifice, for the glory and honour of his name, for our good, and for that of his holy church."

Q. What is the intention of the following prayer, which is called the *Secrete*?

A. This prayer is an humble supplication to God, to grant us, through the medium of this holy sacrifice, all graces necessary to salvation; and is called *Secrete*, because recited in silence.

Q. What does the priest do after the recitation of the *Secrete*?

A. He recites the preface.

Q. What do you mean by the *pre-  
face*?

A. It is an act of thanksgiving, by which the church militant on earth, joins with the angelical choirs in heaven to praise God; and is called *pre-  
face*, because it is, as it were, a *pre-  
face* or introduction to the *canon* of the mass.

Q. What do you mean by the *ca-  
non* of the mass?

A. The word *canon*, which signi-  
fies rule, or church law, means here a  
fixed form of prayers, which never  
varies any day in the year throughout  
the whole catholic church, and which  
commences immediately after the  
*preface*, and continues to the end of  
the communion.

Q. How may the *canon* of the  
mass, for the better understanding  
thereof, be divided?

A. Into three parts. The 1st, From  
the commencement to the consecration.

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The 2d contains the consecration and elevation ; and the 3d from the elevation to the end.

Q. For whom is the first prayer of the canon ?

A. It is a prayer for the whole catholic church dispersed throughout the universe, and, namely, for his holiness the Pope, for the bishop of the place, for the peace and concord of christian kings and princes, and, in general, for all those who profess the catholic faith ; that God would grant them *peace* against their external enemies, *perseverance* in the true faith, and that he would unite, protect and govern them by his holy Spirit.

Q. For whom is the second prayer of the canon ?

A. For those for whom the priest has a particular intention to pray, and for those who are present at the sacrifice.

Q. What is the third prayer ?

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A. It is a recourse to the blessed Virgin, to the apostles, and to some of the martyrs of the primitive church, that they would join with us, in offering up the holy sacrifice to God, that it may be more acceptable to him.

Q. Why does the priest, in the following prayer, hold his hands extended over the matter of the sacrifice?

A. To recognise, in the name of the people, God's supreme dominion over all creatures, and our total dependence on him; and to obtain, through the mediation of Christ, the remission of our sins, peace in this life, and immortal glory in the next. This ceremony, of extending the hands over the matter of the sacrifice, is taken from the ancient sacrifices, in which the high priest, in the name of the people, placed his hands on the head of the victim, thereby acknowledging God as the author of their existence, and declaring that they sub-

stituted the victim in their own place, to suffer the death, which by their sins they had deserved.

Q. What is the meaning of these words, "Blessed, received, approved, reasonable, and agreeable," contained in the prayer *Hanc igitur*?

A. Those words are an allusion to the five constituent parts of the sacrifice, so that the meaning of the prayer is this, "We beseech the Lord to receive this offering, since it is to become one offering with the *blessed, received, approved, reasonable, and agreeable* sacrifice of thy Son on the cross."

Q. Why does the priest, several times before the elevation, make the sign of the cross on the matter of the sacrifice?

A. In order to bring down on the offering the blessings of God, through the merits of the death of Christ, which is signified by the signs of the instrument of our redemption.

Q. Of what does the second part of the canon consist?

A. It consists of the consecration and elevation.

Q. What is the consecration?

A. It is the mystical immolation of the Eucharistic viaticum, by the separate consecration of the body of Christ under the appearance of bread; and of his blood, under the appearance of wine; which mystical separation of the body and blood of Christ, really represents the separation of his body and blood which took place on the cross.

Q. In whose name does the priest make this mystical immolation or consecration?

A. In the name and in the person of Christ, of whose words he makes use, or rather whose organ he becomes, and who consecrates through his words.

Q. Are the bread and wine, by the words of consecration, really changed into the body and blood of Christ?

**A.** Yes; for no sooner are the words of consecration ("this is my body; this is my blood") pronounced, than by the Almighty power of God, "who created all by his word," the bread is really changed into the body, and the wine into the blood of Christ, though the appearance of bread and wine remain.

**Q.** What part of the sacrifice is the consecration or immolation?

**A.** It is the third and the essential part of the sacrifice. The other parts, as the offertory, communion, &c. are merely integral parts, without which the sacrifice could exist, but not without the consecration or immolation, which is the essence of the sacrifice.

**Q.** Why does the priest elevate the consecrated host and the chalice?

**A.** That the faithful may adore the body and blood of Christ, and in imitation of a ceremony of the ancient sacrifices, in which the priest



used to offer up the blood of the immaculate victim.

Q. What is the object of the prayer *Unde et Memores*, which is the first of the third part of the canon?

A. It is the real offering up to God of the body and blood of Christ present on the altar, in memory of Christ's passion, resurrection, and ascension. The signs of the cross made during this prayer, and afterwards, have a very different meaning from those made before the consecration. After the consecration the signs of the cross are no longer made to bring down on the offerings the blessings of God, but to show that Christ is really present on the altar.

Q. Why, in the prayer *Sapra Quam*, is mention made of the sacrifices of Abel, Abraham, and Melchisedech?

A. Because, however agreeable the sacrifice of the mass may be in itself

to God, still, on account of the unworthiness of those who offer it, he may have sufficient reasons to reject it. Wherefore, the church, altho' convinced of the superior excellence of the sacrifice of the mass, with great reason, begs that, like those of Abel, Abraham, and Melchisedeck, it may be accepted.

Q. What is the meaning of the prayer *Supplices te Rogamus*, which is the third after the elevation?

A. The priest, in the fervour of his supplication, bows down, to beg of Christ, that he would, in this state of immolation, present himself before the throne of God, in order to obtain, that those who receive him on earth, may find favour in heaven, and that none may be unworthy of his blessings.

Q. What is the object of the prayer *Memento Defunctorum*?

A. It is a prayer for those who are departed this life in the peace of the

church, and for whom prayers are never more efficacious than during the holy sacrifice.

Q. What proof is there that prayers are availing to the souls of the departed?

A. In the second book of the Maccabees, (which the catholic church, the infallible judge of all religious controversies, has declared to be an integral part of Scripture,) it is related that Judas Maccabees sent 12,000 drachmas to Jerusalem for sacrifices to be offered for his soldiers slain in battle; after which narration, the inspired writer concludes thus: *It is therefore a holy and a salutary thought to pray for the dead, that they may be loosed from their sins*, 2 Mac. xii. 6. The practice of praying for the dead supposes an intermediate state of souls which we call purgatory; it being needless to pray for the saints in heaven, and useless to pray for the reprobate

in hell. Moreover, since no man is without sin 1 John i. 6, and since nothing defiled shall enter heaven, Rev. xxi. 27; if there is no Purgatory, contrary to the word of God who declares that he will give to every one according to his works, Rom. ii. 6. all mankind will be equally punished with everlasting torments; the child that died under a lie of excuse, as well as the monster who died in the act of murdering his father.

**Q.** For whom is the prayer *Nobis Quæque Peccatoribus*, or fifth after the elevation?

**A.** For the priest himself, and for those who are present at the sacrifice, that they may be one day associated with the apostles and martyrs, whose names are contained in the part of the canon which he is actually reading.

**Q.** The priest having prayed for himself and for the people, for what general intention does he offer up

the following prayers until the communion.

A. As a preparation for the holy communion.

Q. Which is the first preparatory prayer for holy communion?

A. The Lord's prayer; by which he begs that God would establish his reign in himself, and in all his assistants, and give us that bread which alone can strengthen us in our journey to a happy eternity.

Q. Why does the priest break the host into three parts, and put one part into the chalice?

A. In memory of Christ's having broken the bread at his last supper. He breaks it in three parts, one of which he reserves for himself, another was formerly for the deacon and subdeacon, and the third is put into the chalice in memory of Christ's resurrection. For as the body and blood of Christ separately consecrated represent the death of Christ; so their uni-

on, in the chalice, represents his resurrection.

**Q.** Why does the priest thrice repeat *Agnus Dei*, &c. or lamb of God, who takest away the sins of the world, have mercy on us, grant us peace?

**A.** Because the happy but terrible moment of receiving that bread, which gives life to the worthy, and death to the unworthy, is approaching, the priest addresses the Lamb that taketh away the sins of the world, and implores him to have pity on himself and on all present. He addresses him with a loud voice, in order to warn the people to join with him at this important moment. He does it thrice, to express our need of the mercy of God. He strikes his breast, as at the confessor, through compunction for his sins, and for those of the people.

**Q.** What further preparation does he make before communion?

**A.** Ist. Mindful of the words of Christ, "If thou offer thy gift, at the



altar, and thou remember that thy brother had any thing against thee, leaving there thy offering before the altar, go and be first reconciled to thy brother; and then coming, thou shalt offer thy gift, &c." St. Mat. v. 23. — He makes an act of the love of his neighbour: begging of God that all the faithful, who are members of Christ, may have but one heart and one mind. 2dly, That through the merits of Christ, whose body and blood he is about to receive, he may obtain pardon of his sins, and perseverance in his service. And, *lastly*, That this communion may not be for his condemnation, but for the good of his soul.

**Q.** Does he make any more preparation?

**A.** Yes. He kneels down to adore Christ, under the sacramental veils; and rising, thrice with a profound sentiment of humility, strikes his breast, repeating these words, which were so



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powerful in the mouth of the centurion,  
"Lord, I am not worthy that thou  
shouldst enter under my roof;  
say only the word, and my soul shall  
be healed." He then receives the  
eucharist under both kinds; which act  
of the communion of the priest, toge-  
ther with that of the people, when  
there is any, is the consummation of  
the sacrifice, or fourth and fifth parts  
thereof.

Q. What is the meaning of the pray-  
er, which the priest, after the commu-  
nion, reads at the right corner of the  
altar?

A. It is a portion of scripture which  
is called communion, because formerly  
it was sung during the communion of  
the faithful.

Q. What is the object of the pray-  
er called Post Communion?

A. It is an act of thanksgiving to  
God after the sacrifice, and a prayer  
for those who have received the holy  
communion.

Q. How does the priest then terminate the service of the mass?

A. He makes another short act of thanksgiving. Prays each person of the holy Trinity to bless the faithful present, dismisses them, and reads the commencement of the gospel of St. John.

Q. Why are the prayer, the blessing, and the reading of the gospel of St. John, after the warning to the people to dismiss.

A. The thanksgiving, together with the blessing and the reading of the gospel, were formerly merely devotional, and the faithful were at liberty to retire after the words *its missa est*, or depart, the mass is finished. It was only in the sixteenth century that St. Pius the V. inserted them in the public service; so that the words *its missa est* are no longer a warning to dismiss, but merely that the service is drawing to an end.

**Q.** What exterior should we manifest during the celebration of the mass,

**A.** We should on account of the presence of Christ on the altar, manifest a great reserve in our looks, attire, and the whole of our conduct. Were we in the presence of a monarch, or any other great personage, his presence would inspire us with respect—How much more, should that of Christ produce the same effect? "Let your modesty (says St. Paul) be known to all, for Christ is at hand," Phil. iv. 5. We should also manifest great attention and recollection, wholly intent upon the action of the sacrifice, and totally forgetting all other affairs, as if nothing else existed except God and ourselves.

**Q.** With what intention should we assist at the celebration of the sacred mysteries?

**A.** To the four general intentions of

a sacrifice, and to that of commemorating the passion of Christ we may add any particular intention, whether of a spiritual or temporal nature, but always with submission to the will of God, who knows best whether what we ask be expedient for us.

Q. With what dispositions should we assist at the celebration of the sacred mysteries.

A. In order to derive full benefit from the sacrifice, purity of conscience, and devotion, are necessary. 1st, Purity of conscience; because the nature of the sacrifice requires, that those who assist thereat should participate thereof either sacramentally or spiritually; which the sinner cannot do. In order not to render himself more guilty, the sinner previous to assisting at the sacrifice, should at least divest himself of all affection to sin, and endeavour to conceive a heart-felt sorrow for his offences; which

are the cause of Christ's sufferings. "For the wickedness of my people have I smitten him," Isa. liii. 8. 2dly, Devotion, in order to avoid the curse which God pronounces against those who do his work negligently.

Q. What acts should we produce, or what sentiments should we have, during the celebration of the sacred mysteries?

A. The acts or sentiments of religion should vary according to the different parts of the service. The first or preparatory part, that is, from the commencement to the epistle, should be employed in acts of repentance, humility, and contrition for our sins, conformably to the prayers of the church, which, during that part of the service, breathe a spirit of repentance. During the catechetical, or instructive part, that is from the epistle to the offertory, we should listen to the instructions, as if it was

Christ himself that was speaking to us ; for they are his words that are read to us. We should beg of God intelligence to understand his doctrine, love to relish it, and strength to accomplish it. From the offertory to the consecration, we should pray with the greatest fervour to obtain all the ends and intentions for which this sacrifice is offered up ; and that as the bread and wine are about to be changed into the body and blood of Christ, so our dispositions may be changed into those of Christ. As the moment of the consecration approaches, our sentiments should be those of terror and awe. " Represent to yourselves (says St. Chrysostom) the prophet Elias in prayer before the victim placed on the wood of the sacrifice, and surrounded by an immense multitude in solemn silence and expectation, and the fire of heaven coming down to consume the victim. This is truly wonderful and awful in the



Examine. But what is it, in comparison with what takes place on the altar at the moment of the consecration? Is it not the fire of heaven, but the God of heaven, that the priest brings down? It is not in order that a spark of fire might consume the offering that he prays, but that the grace of God, descending on the victim, may, through it, sanctify our souls, and render them more bright than silver purified in the furnace. The soul of man could never sustain the fire of the sacrifice (of the mass,) but would be instantly consumed, were it not for the grace of God that strengthens it. When you behold the Lord of glory slain on the altar, the priest praying with his hands extended over the victim, and all the faithful surrounding the altar, sprinkled with his most precious blood, do you still think yourself among men on earth? Do you not rather imagine yourself delivered from the prison of the body?



raised above the sanctuary and with the eyes of the soul contemplating the things that are above. He who sits in heaven, at the right hand of his Father, is at the same time on our altars, and gives himself to those who wish to embrace and receive him—*On the Priesthood Bd book, c. 4.* From the moment of the consecration, till after the communion, the priest is surrounded by legions of angelic spirits. The sanctuary, and the environs of the altar, are, in honor of him who is there immolated, full of heavenly powers. Prostrate on the ground and covered with their wings, they adore him in trembling”—*Idem 6th book, c. 4.* While the angels are thus seized with reverence and awe, shall not we, who are but dust and ashes, assist, at least with respect, at the celebration of these tremendous mysteries? From the Lord's prayer to the communion, while the priest is preparing to re-

ceive, we should at least endeavour spiritually to receive, i. e. we should endeavour to participate of the abundant graces, which, through the sacrifice, are showered down upon those who are worthily disposed. *Lastly,* From the communion to the end, we should return thanks to God for having allowed us to assist at this sacrifice, and for the graces conferred upon us through it.

# EXAMPLES

## JESUS CHRIST.

I have given you an example, that as I have done so you do also.—St. John xiii. 15.

1. Christ who being in the form of God, and not thinking it robbery to equal himself to God, debased himself, taking the form of a servant, being made to the likeness of men, and in shape formed as a man. Thes. ii. 6, 7.

2. He was born in a stable, and laid in a manger. St. Luke ii. 7.

3. Did you not know that I must be about my Father's business. St. Luke ii. 49.

4. He went down to Nazareth and was subject to them (Mary and Joseph.) St. Luke ii. 51.

5. And Jesus increased in wisdom,

and age, and grace with God and man, St. Luke ii. 52.

6. And he was led by the Spirit into the desert, for the space of forty days, and was tempted by the devil. And he did eat nothing in those days; and when they were ended, he was hungry. Then Jesus saith to him: Be gone, satan, for it is written, *The Lord thy God shalt thou adore, and him only shalt thou serve.* St. Luke iv. 1—8.

7. He went about doing good to all, and healing those that were oppressed. Acts x. 38.

8. And he found in the temple them that sold oxen and sheep and doves, and the changers of money sitting. And when he had made as it were a scourge of little cords, he drove them all out of the temple, the sheep also and the oxen, and he poured out the changer's money, and the tables he overthrew. And he said to them that sold doves: *Take these things hence, and make*

not the house of my Father a house of traffic. And his disciples remembered that it was written : *The zeal of thy house hath eaten me up.* St. John ii. 14, 15, 16, 17. And it came to pass, that as he sat at meat in his house, many publicans and sinners sat down together with Jesus and his disciples : for there were many who also followed him. And the scribes and the pharisees, seeing that he did eat with publicans and sinners, said to his disciples : Why doth your master eat and drink with publicans and sinners ? Jesus hearing this, saith to them : They that are well have no need of a physician, but they that are sick. For I came not to call the just, but sinners. Go then, and learn what this meaneth, *I will have mercy and not sacrifice.* For I am not come to call the just, but sinners. St. Mark ii. 15, 16, 17, St. Mat. ix. 13.

10. Behold my servant whom I have chosen, my beloved in whom my eye hath been well pleased. I will put my spirit upon him, and he shall show judgment to the Gentiles. He shall not contend, nor cry out, neither shall any man hear his voice in the streets. The bruised reed he shall not break, and smoking flax he shall not extinguish: till he send forth judgment unto victory. St. Mat. xii. 18, 19, 20.

11. And behold a woman, in the city, that was a sinner, when she knew that he sat at meat in the pharisee's house, brought an alabaster box of ointment: And standing behind at his feet, she began to wash his feet with tears, and wiping them with the hairs of her head, and kissed his feet, and anointed them with the ointment. And he said to her: Thy sins are forgiven thee. And they that sat at meat with him began to say within

And he went forth and showed them all.



themselves: Who is this that forgiveth sins also? Many sins are forgiven her, because she has loved much, St. Luke vii. 37, 38, 48, 49.

12. I honor my father and you have dishonored me. I seek not my own glory but his that sent me.

I do always the things that are pleasing to him (my heavenly Father) St. John viii. 29, 49.

There were little children presented to him that he should lay his hands on them and pray. But Jesus said to them: Suffer the little children to come to me; and forbid them not, for the kingdom of heaven is for such. St. Matt. xix. 13, 14.

And immediately his disciples came, and they wondered that he talked with the woman, St. John iv. 27.

I have a baptism wherewith I am to be baptized, and how am I straitened till it be accomplished. St. Luke xii. 50.

And he went out unto a mountain to



pray, and he passed the whole night in the prayer of God.

I have compassion on the multitude; for behold they have now been with me three days and have nothing to eat: and if I send them away fasting to their own houses, they will faint in the way; for some of them came from afar off. Accordingly by his blessing he multiplied seven loaves so as to feed 4000 persons.

13. He hath done all things well. St. Mark vii. 37.

14. Which of you shall convince me of sin? St. John viii. 46.

15. The foxes have holes, and the birds of the air nests, but the Son of Man hath not where to lay his head. St. Mat. viii. 20.

16. And Jesus calling unto him a little child, set him in the midst of them. And when he had embraced him, he saith to them: Whosoever shall humble himself as this little

child, he is the greatest in the kingdom of heaven. St. Mat. xviii. 2, 3, 4.

17. And it came to pass, after this, that he went into a city called Naim; and there went with him his disciples and a great multitude. And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother; and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said to her: Weep not. And he came near and touched the bier. And they that carried it, stood still. And he said: Young man, I say to thee, rise. And he that was dead, sat up, and began to speak. And he delivered him to his mother. And there came a fear on them all; and they glorified God saying: A great prophet is risen up amongst us; and God hath visited his people. St. Luke vii. 11, 12, 13, 14, 15, 16.

18. And the Scribes and Pharisees bring to him a woman taken in adultery: and they set her in the midst, and said to him: Master, this woman was even now taken in adultery. Now Moses in the law commanded us to stone such a one: But what sayest thou? And thus they said tempting him, that they might accuse him. But Jesus, stooping down, wrote with his finger on the ground. And when they continued asking him, he lifted up himself and said to them: He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. But they hearing this, went out one by one, beginning at the eldest: And Jesus alone remained, and the woman standing in the midst. Then Jesus lifting up himself, said to her: Woman where are they that accused thee? Hath no man condemned thee? And she said: No man, Lord.

And Jesus said: Neither will I condemn thee. Go, and now sin no more. St. John viii. 3, 4, 5, 6, 7, 8, 9, 10, 11.

19. And when he drew near, seeing the city, he wept over it, saying: If thou also hadst known, and that in this thy day, the things that are for thy peace: but now they are hidden from thy eyes. For the days shall come upon thee; and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee: and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation. St. Luke xix. 41, 42, 43, 44.

20. Having loved his own, who were in the world, he loved them to the end. He riseth from supper, and layeth aside his garments: and having taken a towel, he girded himself.

## 216 *Examples of Christ.*

After that, he poureth water into a bason, and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded. Then after he had washed their feet, and taken his garments, being set down again, he said to them: Know you what I have done to you? You call me, Master and Lord: and you say well, for so I am. If then I, being *your* Lord and Master, have washed your feet: you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also. Amen, amen, I say to you: The servant is not greater than his lord: neither is the apostle greater than he that sent him. St. John xiii. 4, 5, 12, 13, 14, 15, 16. *And he took Peter, James and John, with him (into a farm called Gethsamine:)* and he began to fear, and be heavy, and he saith, My

into a soul is sorrowful, even unto death.  
 feet of Stay you here, and watch. And  
 m with when he had gone forward a little, he  
 girted. fell flat on the ground, and he prayed,  
 in feet, saying: Father, if thou wilt remove  
 ing set this chalice from me; but yet not my  
 Know will, but thine be done. And being in  
 ? You agony, he prayed the longer. And he  
 and you said: Abba, Father, all things are  
 then I, possible to thee. Take away this  
 r, have chalice from me; but not what I will,  
 ought to but what thou wilt. And his sweat  
 I have became as drops of blood, trickling  
 at as I down upon the ground. And there  
 o also appeared to him an angel from hea-  
 The ser- ven strengthening him. And when  
 a lord: he rose up from prayer, and came to  
 than he his disciples, he found them sleeping  
 i. 4, 15, for sorrow. And he saith to Peter:  
 Simon, sleepest thou? Couldst thou  
 James not watch one hour? Watch ye, and  
 a farm pray, that thou enter not into tempta-  
 e began tion. The spirit is indeed willing,  
 withy, M. But the flesh is weak. And he went



the second time, and prayed, saying: O! my Father, if this chalice may not pass away, but I must drink it, thy will be done. And he cometh again, and findeth them asleep; for their eyes were heavy. And leaving them, he went away again; and he prayed the third time, saying the same words. St. Mat. xxvi. 40, &c. St. Luke xxii. 42, &c. St. Mark xiv. 36.

22. And he that betrayed him, had given them a sign, saying: Whomsoever I shall kiss, that is he, lay hold on him, and lead him away carefully. And when he was come, immediately going up to him, he saith; Hail, Rabbi: and he kissed him. And Jesus said to him: Friend, whereunto art thou come? Then they came up, and laid hands on Jesus, and held him. St. Mark xiv. 44, 45. St. Mat. xxvi. 50.

23. Then Peter, having a sword, drew it, and struck the servant of the



high priest, and cut off his right ear. But Jesus answering, said: Suffer ye thus far? And when he had touched his ear, he healed him. St. John xviii. 10. St. Luke xxii. 51.

24. For many bore false witness against him, and their evidence did not agree. And some rising up, bore false witness against him, saying: We heard him say, I will destroy this temple made with hands, and within three days I will build another not made with hands. And their witness did not agree. And the high priest, rising up in the midst, asked Jesus, saying: Answerest thou nothing to the things that are laid to thy charge by these men? But he held his peace, and answered nothing. Again the high priest asked him, and said to him: Art thou the Christ, the Son of the blessed God? St. Mark xiv. 56, 57, 58, 59, 60, 61.

25. And some began to spit on him,

and to cover his face, and to buffet him, and to say to him: Prophecy, and the servants struck him, with the palms of their hands. And the men that held him, mocked him, and struck him. And they blind-folded him, and smote him on the face. And they asked him, saying: Prophecy, who it is that struck thee? Saying: Prophecy unto us, O Christ, who is he that struck thee? And many other things blaspheming they said against him. I have given my body to the strikers, and my cheeks to them that plucked them. I have not turned away my face from them that rebuked me, and spit upon me. St. Mark xiv. 65. St. Luke xxii. 63, 64. St. Mat. xxvi. 68. St. Luke xxii. 65. Isa. l. 6.

26. Then Pilate saith to him: Doest not thou hear how great testimonies they allege against thee? And he answered him to never a word; so

that the governor wondered exceedingly. St. Mat. xxvii. 13, 14.

27. And he had then a notorious prisoner, that was called Barabbas. And the governor answering, said to them: Whether will you have of the two to be released unto you? But they said: Barabbas. Pilate saith to them: What shall I do then with Jesus, that is called Christ? They say all: Let him be crucified. St. Mat. xxvi. 16, 21, 22.

28. Then therefore Pilate took Jesus, and scourged him. St. John xix. 1.

29. Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the whole band. And stripping him, they put a scarlet cloak about him. And plating a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail

king of the Jews. And spitting upon him, they took the reed, and struck his head. And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him. St. Mat. xxvii. 27, 28, 29, 30, 31.

30. He was led as a sheep to the slaughter, and as a lamb before his shearer; so he opened not his mouth, Isa liii. 7.

31. Father, forgive them; for they know not what they do. St. Luke xxiii. 34.

32. And Jesus, again crying with a loud voice, yielded up the Ghost. And behold the veil of the temple was rent in two, from the top even to the bottom, and the earth quaked, and the rocks were rent. And the graves were opened; and many bodies of the saints that had slept, arose. And coming out of the tombs after

his resurrection, came into the holy city, and appeared to many. St. Mat. xxvii. 50, 51, 52, 53.

33. And the centurion who stood over against him, seeing that crying out in this manner, he had given up the Ghost, said: . Indeed this man was a just man: Indeed this man was the Son of God. St. Mark xiv. 39. St. Luke xxiii. 48.

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# MAXIMS

OF

## JESUS CHRIST.

My doctrine is not mine, but his that sent me—St. John vii. 16.

### True Happiness.

1. Blessed are the poor in Spirit :  
for theirs is the kingdom of heaven.  
Blessed are the meek : for they shall  
possess the land. Blessed are they  
that mourn : for they shall be com-  
forted. Blessed are they that hunger  
and thirst after Justice : for they shall  
have their fill. Blessed are the merciful :  
for they shall obtain mercy. Blessed  
are the clean of heart : for they shall see God.  
Blessed are the peace-makers : for they shall be called  
the children of God. Blessed are

they that suffer persecution for justice's sake: for their's is the kingdom of heaven. St. Mat. v. 3. 4, 5, 6, 7, 8, 9, 10.

*Unhappiness.*

2. But wo to you that are rich: for you have your consolation. Wo to you that are filled: for you shall hunger. Wo to you that laugh now: for you shall mourn and weep. St. Luke vi. 24, 25.

*Fundamental Maxims.*

3. What doth it profit a man, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? St. Mat. xvi. 26.

4. Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you. St. Mat. vi. 33.

5. Fear God, and observe his commandments: This is the whole duty of man. Eccl. xii. 13.



6. And the Lord answering, said to her, Martha, Martha, thou art careful, and art troubled about many things. But one thing is necessary; Mary hath chosen the best part, which shall not be taken away from her. St. Luke x. 41, 42.

7. Thou shalt love the Lord thy God, with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. Do this, and thou shalt live. St. Luke x. 27.

8. Come to me all you that labour, and are heavy laden, and I will refresh you: Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: and you shall find rest to your souls. For my yoke is sweet, and my burden light. St. Mat. xi. 28, 29, 30.

9. Render therefore to Caesar the things that are Caesar's, and to God

the things that are God's. *St. Mat.*  
xxii. 21.

10. Do unto others as you would  
that others should do unto you. *St.*  
*Luke vi. 31.*

*Advices to the Young.*

11. Remember thy Creator in the  
days of thy youth, before the years  
draw nigh, of which thou shalt say,  
they please me not. *Eccl. xii. 1.*

12. A young man, that accustoms  
himself to virtue, will not depart from  
it when he is old. *Prov. xxii. 6.*

*Sins that exclude from heaven.*

13. Know you not that the unjust  
shall not possess the kingdom of God?  
Be not deceived: Neither fornicators,  
nor idolators, nor adulterers, nor them  
effeminate, nor liars with mankind,  
nor thieves, nor covetous, nor drunken  
ards, nor railers, nor extortioners,  
shall possess the kingdom of God.

*Necessity imitating Christ.*

Whom God hath predestinated, he

hath made conformable to the image of his Son. 1 Cor. vi. 9, 10. Rom. viii. 29.

14. If any one has not the Spirit of Christ, he does not belong to Christ. Rom. viii. 9.

*Purity of intention.*

15. Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven. Take heed that you do not your justice before men, to be seen by them: otherwise you shall not have a reward of your Father who is in heaven. But when thou doest alms, let not thy left hand know what thy right hand doth. That thy alms may be in secret, and thy Father who seeth in secret will repay thee. But thou, when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret: and thy Father who seeth in secret will reward thee. St. Mat. v. 16. vi. 1, 3, 4, 6.

16. You have heard that it was said to them of old, Thou shalt not commit adultery. But I say to you, that whosoever looketh on a woman to lust after her, hath already committed adultery with her in his heart. I made a covenant with my eyes, that I would not so much as think upon a virgin. St. Matt. v. 27, 28. Job. xxxi. 1.

17. You have heard, that it was said to them of old; Thou shalt not kill. And whosoever shall kill, shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, thou fool, shall be in danger of hell fire. St. Mat. v. 21, 22.

*Necessity of avoiding scandal.*

18. And if thy right eye cause thee to offend, pluck it out and cast it from thee. For it is better for thee that

one of thy members should perish, than that thy whole body should be cast into hell. And if thy right hand cause thee to offend, cut it off, and cast it from thee: for it is better for thee that one of thy members should perish, than that thy whole body go into hell. St. Mat. v. 29, 30.

19. I say unto you not to swear at all: let your speech be yea, yea: no, no: what is over and above this is of evil. St. Mat. v. 34. 37.

*Love of enemies.*

20. You have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say to you, love your enemies, do good to them that hate you: and pray for them that persecute and calumniate you: That you may be the children of your Father who is in heaven, who maketh his sun to rise upon the good and bad, and raineth

upon the just and the unjust. For if you love them that love you, what reward shall you have? do not even the publicans the same? And if you salute your brethren only, what do you more? do not also the heathens the same? And if you do good to them who do good to you, what thanks have you? for sinners also do this. And if you lend to them of whom you hope to receive, what thanks have you? for sinners also lend to sinners, to receive as much. But love ye your enemies; do good, and lend, hoping for nothing thereby; and your reward shall be great, and you shall be the sons of the Highest; for he is kind to the unthankful and to the evil. St. Mat. v. 43, 44, 45, 46, 47. St. Luke vi. 33, 34, 35.

21. Lay not up for yourselves treasures on earth, where the rust and moth consume, and where thieves break through and steal; but lay up

for yourselves treasures in heaven : where neither the rust nor moth doth consume, and where thieves do not break through nor steal. For where thy treasure is there is thy heart also. No man can serve two masters. For either he will hate one, and love the other ; or he will hold to the one and despise the other. You cannot serve God and mammon. St. Mat. vi. 19, 20, 21, 24.

*Against rash Judgment.*

22. Judge not, that you may not be judged. For with what judgment you judge, you shall be judged : and with what measure you mete, it shall be measured to you again. And why seest thou the mote that is in thy brother's eye, and seest not the beam that is in thine own eye ? Or how sayest thou to thy brother : Let me cast the mote out of thine eye ; and behold a beam is in thine own eye ? Thou hypocrite, cast out first the beam but



of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye. St. Mat. vii. 1, 2, 3, 4, 5.

23. Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat. How narrow is the gate and straight is the way, that leadeth to life: and few there are that find it! St. Mat. vii. 13, 14.

24. For whosoever shall do the will of my Father that is in heaven, the same is my brother, and sister and mother. But he said, Yea, rather blessed are they who hear the word of God, and keep it. St. Mat. xii. 50.

St. Luke xi. 28.

25. But when thou art invited, go, sit down in the lowest place: that when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before

them that sit at table with thee. Because every one that exalteth himself shall be humbled : and he that humbleth himself shall be exalted. St. Luke xiv. 10, 11.

26. For whosoever shall give you to drink a cup of water in my name, because you belong to Christ : Amen I say to you, he shall not lose his reward. St. Mark ix. 40.

27. And whosoever shall scandalize one of these little ones that believe in me, it were better for him that a mill-stone were hanged about his neck, and he were cast into the sea. St. Mark ix. 41.

28. And calling together the multitude with his disciples, he said to them : If any man will follow me, let him deny himself, and take up his cross and follow me. St. Mark viii.

34. *Good Samaritan.*

29. But be willing to justify himself,

said to Jesus: And who is my neighbour? And Jesus answering, said: A certain man went down from Jerusalem to Jerico, and fell among robbers, who also stripped him, and having wounded him, went away, leaving him half dead. And it chanced that a certain priest went down the same way; and seeing him, he passed by. In like manner also a Levite, when he was near the place saw him and passed by. But a certain Samaritan, being on his journey, came near him; and seeing him, was moved with compassion. And going up to him bound up his wounds, pouring in oil and wine; and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave them to the host, and said; Take care of him; and whatsoever thou shalt spend over and above, I, at my return will repay thee. Which of these three, in thy

opinion, was neighbor to him that  
fell among the robbers? But he said:  
He that shewed mercy to him. And  
Jesus said to him: Go, and do thou  
in like manner. St. Luke x. 29, 30,  
31, 32, 33, 34, 35, 36, 37.

*Parable of talents.*

30. A man going into a far country,  
called his servants, and delivered to  
them his goods: And to one he gave  
five talents, and to another two, and  
to another one, to every one accord-  
ing to his proper ability: and immedi-  
ately he took his journey. And he that  
had received the five talents went his  
way, and traded with the same, and gain-  
ed other five. And in like manner he  
that had received the two, gained other  
two. But he that had received the  
one, going his way, digged in the earth  
and hid his Lord's money. But after  
a long time the Lord of those servants  
came and reckoned with them. And  
he that had received the five talents

coming, brought other five talents, saying: Lord, thou deliveredst to me five talents; behold I have gained other five over and above. His Lord said to him: Well done, thou good and faithful servant, because thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy Lord. And he also that had received the two talents came and said: Lord, thou deliveredst two talents to me, behold I have gained other two. His Lord said to him: Well done, thou good and faithful servant; because thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy Lord. But he that had received the one talent, came and said: Lord, I know that thou art a hard man; thou reapest where thou hast not sown, and gatherest where thou hast not strewed. And being afraid, I went and hid thy talent in the

earth : behold, here thou hast that which is thine. And his Lord answering, said to him : Wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed. Thou oughtest therefore to have committed my money to the bankers, and at my coming I should have received my own with usury. Take ye away therefore the talent from him, and give it him that hath ten talents. For to every one that hath, shall be given, and he shall abound : but from him that hath not, that also which he seemeth to have shall be taken away. And the unprofitable servant cast ye out into the exterior darkness. There shall be weeping and gnashing of teeth. *St. Mat. xxv. 14—30.*

*The Parable of the seed.*

31. He spoke by a similitude ; a sower went out to sow his seed : and as he sowed some fell by the way

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side, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock ; and as soon as it was sprung up, it withered away because it had no moisture. And some fell among thorns, and the thorns growing up with it choaked it. And some fell upon good ground : and sprung up and yielded fruit a hundred fold.

Now the parable is this ; the seed is the word of God. And they by the way side, are they that hear ; then the devil cometh and taketh the word out of their heart, lest believing they should be saved. Now they upon the rock are they who when they hear, receive the word of God with joy ; and these have no roots : who believe for a while, and in the time of temptation fall away. And that which fell among thorns, are they who have heard and going their way are choaked with cares and riches and pleasures of this



life, and yield no fruit. But that on the good ground, are they, who in a good and perfect heart, having the word of God, keep it, and bring forth fruit in patience. St. Luke viii. 14-15.

*Parable of Prodigal Son.* 32. And he said: A certain man had two sons: And the younger of them said to his father: Father give me the portion of substance that falleth to me. And he divided unto them his substance. And not many days after the younger son, gathering all together, went abroad into a far country; and there wasted his substance with living riotously. And after he had spent all, there came a mighty famine in that country, and he began to be in want. And he went and joined himself to one of the citizens of that country. And he sent him into his farm to feed swine. And he would fain have filled his belly with the husks the swine did eat; and no man gave

unto him. And returning to himself he said : How many hired servants in my father's house have plenty of bread, and I here perish with hunger ? I will arise, and will go to my father and say to him ; Father I have sinned against heaven, and before thee : I am not now worthy to be called thy son ; make me as one of thy hired servants. And rising up, he went to his father. And when he was yet a great way off, his father saw him, and was moved with compassion, and running to him fell upon his neck, and kissed him. And the son said to him : Father, I have sinned against heaven, and before thee, I am not now worthy to be called thy son. But the father said to his servants : Bring forth quickly the first robe, and put it on him, and put a ring on his hand, and shoes on his feet. And bring hither the fatted calf, and kill it, and let us eat and make merry. Because this my son was dead,

and is come to life again : he was lost, and is found. And they began to be merry. St. Luke xv. 11—24.

*Tobias' dying admonitions to his Son.*

33. Tobias, Chap. 4, said : Hear my son the words of my mouth and lay them up as a foundation in thy heart. When God shall take my soul, thou shalt bury my body ; and thou shalt honor thy mother all the days of thy life, For thou must be mindful what and how great perils she suffered for thee in her womb. And when she also shall have ended the time of her life, bury her by me. And all the days of thy life have God in thy mind ; and take heed thou never consent to sin, nor transgress the commandments of the Lord our God. Give alms out of thy substance, and turn not away thy face from any poor person : for so it shall come to pass that the face of the Lord shall not be turned from thee. According to thy ability be merciful

If thou have much give abundantly ; if thou have little, take care even so to bestow willingly a little. For thus thou storest up to thyself a good reward for the day of necessity. For alms deliver from all sin and from death, and will not suffer the soul to go into darkness.

Take heed to keep thyself, my son, from all fornication, and never endure to know a crime. Never suffer crime to reign in thy mind or in thy words ; for from it all perdition took its beginning. If any man hath done any work for thee, immediately pay him his hire, and let not the wages of thy hired servants at all stay with thee. See thou never do to another what thou wouldst hate to have done to thee by another. Eat thy bread with the hungry and needy, and with thy garments cover the naked. Seek counsel always of a wise man. Bless God at all times, and desire of him to

direct thy ways, and that all thy counsels may abide in him.

*Job's account of his virtues.*

34. I have made a covenant with my eyes that I should not so much as think of a virgin.

If I have walked in vanity, and my foot hath made haste to deceit: Let him weigh me in a just balance, and let God know my simplicity. If my step hath turned out of the way, and if my heart hath turned out of my eyes, and if a spot hath cleared to my hands: then let me sow, and let another eat, and let my offspring be rooted out. If my heart hath been deceived upon a woman, and if I have laid wait at my friend's door: Let my wife grind for another, and let my children be brought low: for this is a heinous crime and a most grievous iniquity. If I have despised to abide judgment with my man-servant or my maid-servant when they had any con-

troversy against me : what shall I do when God shall rise to judge me ? Did not he that made me in the womb make him also ? If I have denied to the poor what they desired, and have made the eyes of the widow wail. If I have eaten my morsel alone, and the fatherless hath not eaten thereof ; for from my infancy mercy grew up with, and it came out with me from my mother's womb. If I have despised him that was perishing for want of clothing, and if his sides were not warmed with the fleece of my sheep ; If I have lifted up my hand against the fatherless even when I saw myself superior in the gate, let my shoulder fall from its joint, and let my arms with its bones be broken. For I have always feared God as waves swelling over me, and his weight I was not able to bear. If I have thought gold my strength, and have said to fine gold : my confidence. If I have rejoiced over my great

riches, and because my hand had gotten much. If I have been glad at the downfall of him that hated me, and have rejoiced that evil had found him. If I have eaten the fruits of my land without money, and have afflicted the soul of the tillers thereof, let thistles grow up to me instead of barley.

*Christ, true Vine.*

35. I am the true vine; and my Father is the husbandman. Every branch in me that beareth not fruit, he will take away, and every one that beareth fruit, he will purge it, that it may bring forth more fruit. Now you are clean by reason of the word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine; so neither can you, unless you abide in me. I am the vine; you the branches; he that abideth in me, and I in him, the same beareth much fruit; for without me you can do nothing. If any

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one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. If you abide in me, and my words abide in you, you shall ask whatever you will; and it shall be done to you. In this is my Father glorified, that you bring forth very much fruit, and become my disciples. St. John xv. 1, 2, 3, 4, 5, 6, 7, 8.

*Encomium of the Law of God.*

36. The law of the Lord is unspotted, converting souls: the testimony of the Lord is faithful, giving wisdom to little ones. The justices of the Lord are right, rejoicing hearts: the commandment of the Lord is lightsome, enlightening the eyes. The fear of the Lord is holy, enduring for ever and ever: the judgments of the Lord are true, justified in themselves. More to be desired than gold, and many precious stones: and sweeter than honey,

and the honey comb. For thy servant keepeth them, and in keeping them there is a great reward. Psalm. xliii.

8, 9, 10, 11, 12.

*Necessity and Excellence of Charity*

137. If I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And if I should have prophecy, and should know all mysteries, and all knowledge; and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind: Charity envieth not; dealeth not perversely; is not puffed up. Is not ambitious, seeketh not her own; is not provoked to anger, thinketh no evil. Rejoiceth not in iniquity, but rejoiceth with the truth. Beareth

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all things; to believeth all things,  
 hopeth in all things, and endureth all  
 things. Charity never falleth away;  
 whether prophecies shall be made  
 void, or tongues shall cease, or  
 knowledge shall be destroyed. For  
 we know in part, and we prophecy  
 in part. But when that which is  
 perfect is come, that which is in part  
 shall be done away. When I was a  
 child, I spoke as a child, I un-  
 derstood as a child. I thought as a  
 child. But when I became a man,  
 I put away the things of a child. We  
 now see through a glass in a dark  
 manner, but then face to face. Now I  
 know in part, but then I shall know  
 even as I am known. And now there  
 remain faith, hope and charity; these  
 three; but the greatest of these is cha-  
 rity. 1 Cor. xiii. 1—13.

28. If it be possible, as much as in  
 you have peace with all men. Let  
 not the sun go down upon your anger.  
 Rom. xii. 18. Eph. iv. 26.

39. I therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called. With all humility, and mildness, with patience, supporting one another in charity. Careful to keep the unity of the spirit in the bond of peace. One body and one spirit; as you are called in one hope of your calling. One Lord, one faith, one baptism. Let all bitterness, and anger, and indignation, and clamour, and blasphemy, be put away from you, with all malice. And be ye kind one to another, merciful, forgiving one another, even as God hath forgiven you in Christ. Eph. iv. 1, 2, 3, 4, 5, 31, 32.

40. But fornication, and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints: Nor obscenity, nor foolish talking, nor scurrility, which is to no purpose; but rather giving of thanks. Eph. v. 3, 4.

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41. Wives, be subject to your husbands, as it behoveth in the Lord. Husbands, love your wives, and be not bitter towards them. Children, obey your parents in all things : for this is well pleasing to the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh, not serving to the eye, as pleasing men, but in simplicity of heart, fearing God. Masters, do to your servants that which is just and equal : knowing that you also have a master in heaven. Col. iii. 18, 19, 20, 21, 22, iv. 1.

42. If there be therefore any consolation in Christ, if any comfort of charity, if any fellowship of the spirit, if any bowels of commiseration : Fulfil ye my joy, that you be of one mind, having the same charity, being of one accord, agreeing in sentiment. Let nothing be done through strife, nor by vain glory : but in humility, let each

esteem others better than themselves : Each one not considering the things that are his own, but those that are other mens. For let this mind be in you, which was also in Christ Jesus. Phil. ii. 1, 2, 3, 4, 5.

43. I desire therefore first of all, that supplications, prayers, intercessions, and thanksgivings, be made for all men. For kings, and for all that are in high station, that we may lead a quiet and a peaceable life, in all piety and chastity. For this is good and acceptable in the sight of God our Saviour. Who will have all men to be saved, and to come to the knowledge of the truth. 1 Tim. ii. 1, 2, 3, 4,

*Respect for the Clergy.*

44. Remember your prelates who have spoken to you the word of God ; whose faith follow, considering the end of their conversation. Obey your prelates, and be subject to them. For they watch, as being to render an ac-

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count for your souls ; that they may do this with joy, and not with grief : for this is not expedient for you. He that receiveth you, receiveth me : and he that receiveth me receiveth him that sent me. He that heareth you, heareth me : and he that despiseth you, despiseth me : And he that despiseth me, despiseth him that sent me. Heb. xiii. 7, 17. St. Mat. x. 40. Luke x. 16.

45. And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. This is clean religion, and undefiled before God and the Father : to visit the fatherless and widows in their tribulation, and to keep one's self unspotted from this world. St. James i. 26, 27.

46. He that loveth his brother, abideth in the light, and there is no scandal in him. But he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither



he goeth: because the darkness hath blinded his eyes. 1 St. John ii. 10, 11.

47. How often shall my brother offend me, and I forgive him? till seven times? Jesus saith to him: I say not to thee, till seven times; but till seventy times seven times. St. Mat. xviii. 21, 22.

48. For who distinguished thee? And what has thou that thou hast not received? And if thou hast received: why dost thou glory, as if thou hast not received it? We cannot say, Lord Jesus, except in the Holy Ghost. 1 Cor. iv. 7. x. 3.

49. I say to you, No: but except you be penitent, you shall all likewise perish. St. Luke xiii. 3.

50. Strive to enter by the narrow gate: for many, I say to you, shall seek to enter, and shall not be able. But when the master of the house shall be gone in, and shall shut the

door, you shall begin to stand without and knock at the door, saying : Lord, open to us : and he answering, shall say to you : I know you not whence you are. St. Luke xiii. 24, 25.

51. And I say to you, my friends ; Be not afraid of them that kill the body, and after that have no more that they can do. But I will show you whom ye shall fear : fear ye him who after he hath killed, hath power to cast into hell. Yea I say to you, fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God ? But even the very hairs of your head are all numbered. Fear not therefore : you are of more value than many sparrows. And I say to you : Whosoever shall confess me before men, him shall the son of Man also confess before the Angels of God. But he that shall deny me before men, shall be denied be-

fore the angels of God. St. Luke xii.  
4, 5, 6, 7, 8, 9.

*Solomon's prayer for wisdom.*

52. And as I knew that I could not otherwise be continent, except God gave it, and this also was a point of wisdom, to know whose gift it was; I went to the Lord, and besought him, and said with my whole heart: God of my fathers, and Lord of mercy, who hast made all things with thy word, and by thy wisdom hast appointed man, that he should have dominion over the creature that was made by thee. That he should order the world according to equity and justice, and execute justice with an upright heart: Give me wisdom that sitteth by thy throne, and cast me not off from among thy children: For I am thy servant, and the son of thy handmaid, a weak man, and of short time, and falling short of the understanding of judgment and

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laws. For if one be perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded. Send her out of thy holy heaven, and from the throne of thy majesty, that she may be with me, and may labour with me, that I may know what is acceptable with thee : For she knoweth and understandeth all things, and shall lead me soberly in my works, and shall preserve me by her power. For who among men is he that can know the council of God ? or who can think what the will of God is ? For the thoughts of mortal men are fearful, and our councils uncertain. For the corruptible body is a load upon the soul, and the earthly habitation presseth down the mind that museth upon many things. And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us. But the things that are in heaven, who shall search

out? And who shall know thy thought, except thou give wisdom, and send thy holy spirit from above? And so the ways of them that are upon earth may be corrected, and men may learn the things that please thee: For by wisdom they were healed, whatsoever hath pleased thee, O Lord, from the beginning. Wis. viii. 21. ix. 1 to 6, 10, 11, 13 to 19.

53. It is better for me to die innocent, than to sin in the presence of my God. How can I sin against my God? Dan. xiii. 23. xxxix. 9.

54. Be not deceived: evil communications corrupt good manners. 1 Cor. xv. 33.

55. Let every soul be subject to higher powers: for there is no power but from God; and those that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist,

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purchase to themselves damnation.  
Rom. xiii. 1, 2.

*Description of Hell.*

56. Hell is a land of misery and darkness, where the shadow of death, and no order, but everlasting horror, dwelleth. Job x. 22. There shall be weeping and gnashing of teeth. St. Luke xiii. 27. A certain dreadful expectation of judgment, and the rage of fire shall consume the wicked. Heb. x. 27. Depart from me ye cursed, ye workers of iniquity, into everlasting flames, which are prepared for the devil and his angels; and the wicked shall go into everlasting torments. St. Mat. xxv, 41, 46. Which of you can dwell with devouring fire? Which of you can dwell with everlasting burnings? Isa. xxxiii. 14.

*Description of Heaven.*

57. And I heard a great voice from the throne, saying; Behold the tabernacle of God with men, the holy city

Jerusalem (heaven). The walls thereof are of jasper, and the city itself pure gold, like to clear glass. The foundations of the walls are adorned with all manner of precious stones. Apoc. xxi. 3, 11.

58. And the twelve gates are twelve pearls, one to each, and every several gate was of one several pearl: And the street of the city was pure gold, as it were transparent glass. And I saw no temple therein. For the Lord God Almighty is the temple thereof, and the Lamb. And the city hath no need of the sun nor of the moon to shine in it. For the glory of God hath enlightened it, and the Lamb is the lamp thereof. And nations shall walk in the light of it: and the kings of the earth shall bring their glory and honor into it. And the gates thereof shall not be shut by day: for there shall be no night there. And they shall bring the glory and honor of the



nations into it. There shall not enter into it any thing defiled, or that worketh abomination, or maketh a lie, but they that are written in the book of life of the Lamb. Apoc. xxi. 21, 22, 23, 24 25, 26, 27.

59. The eye hath not seen, nor the ear heard, neither hath it entered into the heart of man, what things God hath prepared for them who love him. 1 Cor. ii. 9.

60. To the King of ages, immortal, invisible, and only God, through Christ Jesus our Lord, be honor, glory, and magnificence, dominion, and power, for ever and ever. Amen. 1 Tim. i. 17. St. Jude. 25.

61. Jesus Christ, yesterday, and to day, and he is the same for ever. Heb. xiii. 8.

## PART IV.

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### COLLECTION OF HYMNS.

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#### FOR CHRISTMAS.

##### I.

YE faithful, all rejoice and sing,  
To Bethlehem your trophies bring :  
Before the new-born Angels' King :  
*Come let us Christ adore,*  
*Come let us Christ adore,*  
*Come let us Christ our Lord and*  
*God adore.*

True God of God, true light of  
light,  
Born in the womb of Virgin bright,  
Begot, not made, true God of might :  
*Come let us Christ, &c.*

Angelic choirs with joy now sing,  
Th' heavenly courts with echoes  
ring ;  
Glory on high to God our king :  
*Come let us Christ, &c.*

JESUS, whose life this day begun,  
The Father's co-eternal Son,  
Glory to him be ever done :

*Come let us Christ, &c.*

## II.

JESUS, the only thought of thee,  
With sweetness fills my breast ;  
But sweeter far it is to see.  
And on thy bounty feast.

No sound, nor harmony so gay,  
Can art or music frame ;  
No thoughts can reach, nor words can  
say

The sweets of thy blest name.

Jesus, our hope, when we repent,  
Sweet source of all our grace ;  
Sole comfort in our banishment,  
O ! what when face to face !

Jesus ! that name inspires my mind  
With songs of life and light ;  
More than I ask in thee I find,  
And lavish in delight.

No art nor eloquence of man,  
Can tell the joys of love ;  
Only the saints can understand  
What they in Jesus prove.

Thee then I'll seek, retired apart  
From world and business free ;  
When these shall knock, I'll shut my  
And keep it all for thee. [heart,

Before the morning light I'll come,  
With *Magdalen*, to find,  
In sighs and tears, my Jesus' tomb,  
And there refresh my mind.

My tears upon his grave shall flow,  
My sighs the garden fill ;  
Then at his feet myself I'll throw ;  
And there I'll seek his will.

Jesus, in thy blest steps I'll tread,  
And walk in all thy ways,  
I'll never cease to weep and plead,  
Till I'm restor'd to grace.

O king of love, thy blessed fire  
Does such sweet flames excite;  
That first it raises the desire,  
Then fills it with delight.

Thy lovely presence shines so clear,  
Through every fence and way,  
That souls who once have seen thee  
near,  
See all things else decay.

Come then, dear Lord, possess my  
heart  
Chase thence the shades of night;  
Come pierce it with thy flaming dart,  
And ever-shining light.

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**FOR PASSION AND PALM  
SUNDAYS.**

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UNDER the world redeeming  
rood,  
The most afflicted mother stood,  
Mingling her tears with her son's  
blood.

As that streamed down from every  
part,  
Of all the wounds she felt the smart :  
What pierced his body pierced her  
heart.

Who can with tearless eyes look on,  
When such a mother, such a Son,  
Wounded and gasping, does bemoan ?

O worse than *Jewish* heart, that could  
Unmov'd behold the double flood,  
Of *Mary's* tears and *Jesus'* blood.

Alas ! our sins they were, not his,  
In this atoning sacrifice,  
For which he bleeds, for which he dies.

When graves did open, rocks were  
rent,  
When nature and each element,  
His torments and her grief resent.

Shall man the cause of all his pain,  
And all her grief, shall sinful man  
Alone insensible remain ?

Ah ! pious Mother, teach my heart  
Of sighs and tears the holy art,  
And in thy grief to bear a part.

That sword of grief, which did pass  
through  
The very soul, O may it now  
One kind wound on my heart bestow.

Great Queen of sorrows ! in thy  
train  
Let me a mourner's place obtain.  
With tears to cleanse all sinful stain.

To heal the leprosy of sin,  
We must the cure with tears begin :  
All flesh corrupts without their brine.

Refuge of sinners ! grant that we  
May tread thy steps ; and let it be  
Our sorrow not to grieve like thee.

O ! may the wounds of thy dear Son  
Our contrite hearts possess alone,  
And all terrene affections drown !



Those wounds which now the stars  
outshine,  
Those furnaces of love divine ;  
May they our drossy souls refine.

And on us such impression make,  
That we of suff'ring for his sake,  
May joyfully our portion take.

Let us his proper badge put on ;  
Let's glory in the Cross alone ;  
By which he marks us for his own.

That when the last assizes come,  
For ev'ry man to hear his doom,  
On his right hand we may find room.

O ! hear us, *Mary*, Jesus hear  
Our humble prayer, secure our fear ;  
When thou in judgment shalt appear.

Now give us sorrow, give us love ;  
That so prepared we may remove  
When called to the blest world  
above.

## II.

BEHOLD the Royal Ensigns fly,  
The cross's shining mystery ;  
Where life itself gave up its breath,  
And *Christ*, by dying, conquer'd death.  
Th' audacious steel let out a flood,  
Of water mixed with saving blood,  
Whilst man's redemption with the tide,  
Came rushing from the Saviour's side.

What *David's* faithful numbers told,  
Succeeding nations thus unfold ;  
That God should rule from main to  
main,

And wood, not steel, assert his reign.  
Hail ! bounteous tree ! whose bran-  
The purple of his royal gore : [ches wore  
Preferr'd to bear those arms, from  
whence

Spring all our blessings and defence.

On thee, as in the word's great scales,  
The ransom of the world prevails :  
Our sin, tho' great, his pains outweigh,  
And rescue hell's expected prey.

All hail, O happy mournful tree,  
Our hope with *Christ* is nail'd on thee,  
Grant to the just increase of grace,  
And mediate for the sinner peace.

Bless'd Trinity, to thee we sing,  
Thesource from whom all graces spring;  
Immortal crowns on them bestow,  
Who conquer by the cross below.

*Amen.*

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## FOR EASTER TIME.

### I.

YOUNG men and maids, rejoice  
and sing,

The King of Heav'n, the glorious King,  
This day from death rose triumphing,  
Alleluia, Alleluia, Alleluia.

On Sunday morn by break of day,  
His dear disciples hast away,  
Unto the tomb wherein he lay.

*Alleluia, &c.*

Nor *Magdalen*, nor *Salame*,  
Nor *James'* mother now delay,  
T'embalm the precious corpse straight-  
way. *Alleluia &c.*

An angel cloth'd in white they see,  
When thither come, and thus spoke he:  
The Lord is gone to Galilee.

Alleluia, &c.

The dear beloved apostle *John*,  
Much swifter than *St. Peter* run,  
And first arrived at the tomb.

Alleluia, &c.

While in a room th' apostles were,  
In th' midst of them Christ did appear,  
And said : Peace be unto all here.

Alleluia, &c.

When *Dydymus* had heard it said,  
That Christ was risen from the dead,  
His feeble faith still staggered.

Alleluia, &c.

O *Thomas*, view my side, and see  
The wounds in hands and feet that be ;  
Renounce thine incredulity.

Alleluia, &c.

When *Thomas* Jesus had survey'd,  
And on his wounds his fingers laid ;  
Thou art my Lord and God, he said.

Alleluia, &c.

Blessed are they who have not seen,  
 And yet whose faith entire hath been,  
 Them endless life from death shall  
 screen. Alleluia, &c.

On this most solemn feast let's raise,  
 Our hearts to God in hymns of praise,  
 And let us bless the Lord always.

Alleluia. &c.

Our grateful thanks to God let's give  
 In humble manner while we live,  
 For all the favours we receive.

Alleluia, &c.

## II.

FROM purple seas and land of toil,  
 We come to feed on *Egypt's* spoil;  
 May whitest robes our souls prepare,  
 To meet the christian Passover.

*Christ's* love the priestly function  
 play'd :

The victim on the altar laid:  
 His blood inflam'd with love for man,  
 At every saving channel ran.

The wasting angel passes o'er  
 The posts distain'd with sacred gore :

The yielding sea divides its waves,  
*Egyptians* float in liquid graves.

Now *Christ* becomes our heav'nly  
 Our sacrifice and passover: [fare,  
 By him (the pure unleaven'd bread)  
 The pure and faithful minds are fed.

O true celestial sacrifice !  
 By whom hell's slaves from death arise:  
 By thee death's old tyrannic laws  
 Submit, and life regains its cause.

Hence dost thou, crown'd with lau-  
 rels, rise,

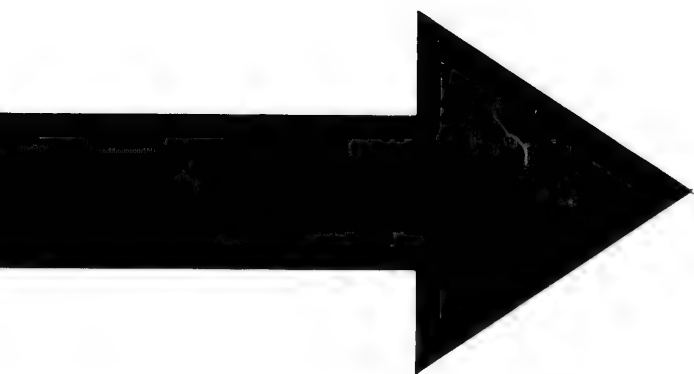
And lead'st thy triumph thro' the skies!  
 Loaded with spoils each axle reels,  
 And hell and death attend the wheels.

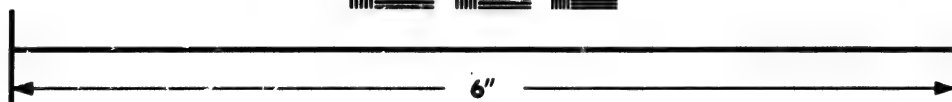
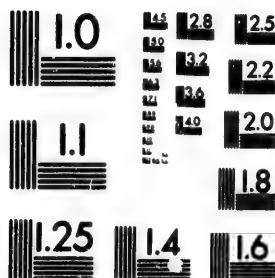
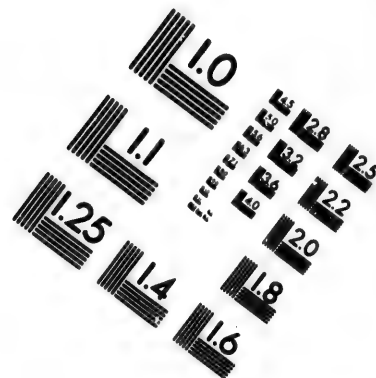
From death of sin, O *Jesus*, free  
 Them that are born again of thee ;  
 Be thou alone our chosen Guest,  
 And everlasting Pascal Feast.

May endless worlds the glories tell  
 Of *Christ* who vanquish'd death and  
 And one eternal praise repeat [hell ;  
 To th' Father and the Paraclete. Amen.



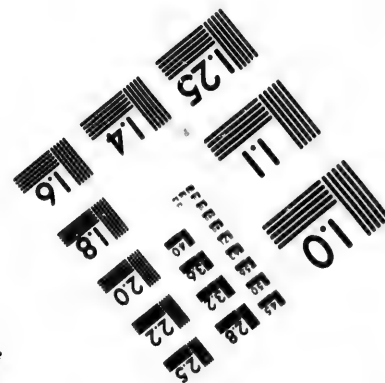






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## FOR CORPUS CHRISTI DAY.

## I.

SING, O my tongue adore and  
praise

The depth of God's mysterious ways,  
How *Christ*, the world's great King,  
bestow'd.

His flesh, conceal'd in human food,  
And left mankind the blood that paid  
The ransom for the souls he made.

Giv'n from above, and born for  
man,

From Virgin's womb his life began :  
He liv'd on earth and preach'd to sow  
The seeds of heav'nly truths below :  
Then sealed his mission from above,  
With strange effects of pow'r and love.

'Twas on that ev'ning when the last  
And most mysterious supper past ;  
When *Christ* with his disciples sat,  
To close the law with legal meat ;  
Then to the twelve himself bestowed,  
With his own hands, to be their food.

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towed,  
r food.

The Word made flesh, for love of  
man,

His word turns bread to flesh again;  
And wine to blood, unseen by sense,  
By virtue of Omnipotence:  
And here the faithful rest secure,  
Whilst God can vouch, and faith insure.

To this mysterious table now,  
Our knees, our hearts, and sense we bow  
To nobler elements of grace ;  
And faith for all defects supply,  
Whilst sense is lost in mystery.

To God the Father, born of none,  
To *Christ*, his co-eternal Son,  
And Holy Ghost, whose equal rays  
From both proceed, one equal praise :  
One honour, jubilee and fame,  
For ever bless his glorious name. *Amen.*

## II.

OUR hope, our food, our sacrifice,  
Sweet Jesus, on the altar lies ;  
The Church's joy, the angels' theme,  
Sound sweetly, sound the blessed name,

To awe our foes, the pow'rs of hell,  
 He promis'd in his church to dwell :  
 Behold our incarnated Lord,  
 Fulfilleth here his gracious word.

Behold the awful mystery !  
 His flesh, blood, soul, divinity,  
 Wrapp'd up (our wounded souls to heal)  
 In mystic, not substantial veil.

Each particle, both great and small,  
 Sweet Jesus is sweet Jesus all ;  
 This food to thee, my soul, shall be  
 A source of immortality.

When devil, world and flesh combine,  
 To counteract thy God's design,  
 Sweet Jesus in the host shall be,  
 The guardian of thy purity.

Feel first contrition's piercing dart ;  
 Confession next will ease the heart ;  
 Submit to penance ;—then prepare  
 To feast upon this heav'nly fare.

All hail to thee ! sweet Jesus, hail !  
 We now our woful sins bewail ;  
 Melt, melt our hearts with pow'rful  
 And bless us in this holy place. [grace,

To Father, Son, and Holy Ghost,  
 To Jesus, in the sacred host,  
 All glory be—to Mary too,  
 His Virgin Mother, praise is due.

Adore him, Angels, man adore ;  
 In solemn silence all adore,  
 With bended knees, and hearts contrite,  
 Adore both heav'n and earth's delight.

### HYMN OF THANKSGIVING.

THEE, sov'reign God, our grateful  
 accents praise ;

We own thee Lord, and bless thy  
 wond'rous ways.

To thee Eternal Father, earth's whole  
 frame, [same.

With loudest trumpet sounds immortal  
 Lord God of hosts ! to thee the hea-

v'nly pow'rs, [tow'rs.  
 With sounding anthems fill thy vaulted

The *Cherubim* thrice holy, holy,  
 holy, cry :

Thrice holy, all the *Seraphim* reply,  
 And thrice returning echoes endless  
 songs supply.



Both heav'n and earth thy majesty  
display : [ray.

They owe their beauty to thy glorious  
Thy praises fill the loud Apostles' choir;  
The train of prophets in the song con-  
spire.

Legions of Martyrs in the chorus shine,  
And vocal blood with vocal music join.  
By these thy church inspir'd with  
heav'ly art, [part ;

Around the world maintains a second  
And tunes her sweetest notes, O God  
to thee,

The Father of unbounded majesty ;  
The Son ador'd Co-partner of thy Seat,  
And equal everlasting Paraclete.

Thou King of glory, *Christ* ; of the  
most High,

Thou co-eternal filial Deity :

Thou, who to save the world's im-  
pending doom, [womb ;

Vouchsaf'dst to dwell within a virgin's  
Old tyrant death, disarm'd, before  
thee flew [foldings drew,

The bolts of heav'n, and back the

To give access, and make the faithful  
way ; [beams display.  
From God's right hand thy filial  
Thou art to judge the living and the  
dead ; [veins have bled.  
Then spare those souls for whom thy  
O take us up among the blest above,  
To share with them thy everlasting  
love. [enhance  
Preserve, O Lord, thy people, and  
Thy blessing on thy own inheritance.  
For ever raise their hearts, and rule  
their ways. [thy praise ;  
Each day we bless thee, and proclaim  
No age shall fail to celebrate thy name ;  
Nor hour neglect thy everlasting fame.  
Preserve our souls, O Lord, this day  
from ill, [still.  
Have mercy on us, Lord, have mercy  
As we have hop'd, do thou reward our  
pain ; [be vain.  
We've hop'd in thee, let not our hope

**FOR THE DEAD.**

**THE** day of wrath, that dreadful day,  
Shall the whole world in ashes lay,  
As David and the Sibyls say,

What horror will invade the mind,  
When the strict Judge who would be  
kind,

Shall have few venial faults to find !

The last loud trumpet's wond'rous  
sound

Must thro' the rending tombs rebound,  
And wake the nations under ground.

Nature and death shall with surprise,  
Behold the pale offender rise !  
And view the Judge with conscious eyes.

Then shall, with universal dread,  
The sacred mystic Book be read,  
To try the living and the dead.

The Judge ascends his awful throne,  
He makes each secret sin be known,  
And all with shame confess their own.

O then ! What int'rest shall I make,  
To save my last important stake,  
When the most just have cause to  
quake ?

Thou mighty, formidable King !  
Thou Mercy's unexhausted spring !  
Some charitable pity bring.

Forget not what my ransom cost,  
Nor let my dear-bought soul be lost,  
In storms of guilty terror tost.

Thou who for me didst feel such  
pain,  
Whose precious blood the cross did  
stain ;  
Let not those agonies be vain.

Thou, whom avenging powers obey,  
Cancel my debt (too great to pay)  
Before the sad accounting day.

Surrounded with amazing fears ;  
Whose load my soul with anguish bears  
I sigh, I weep ; accept my tears.

Thou, who was moved with Mary's  
grief,  
And by absolving of the Thief,  
Hast given me hope, now give relief.

Reject not my unworthy prayer,  
Preserve me from the dangerous share,  
Which Death and gaping hell prepare.

Give my exalted soul a place,  
Among thy chosen right-hand race,  
The sons of God, and Heirs of Grace.

From that insatiate abyss,  
Where flames devour, and serpents  
hiss,  
Promote me to thy seat of bliss.

Prostrate, my contrite heart I rend  
My God, my father, and my Friend  
Do not forsake me in my end.

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## APPROBATION.

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*I have read this little work by the Rev. John M'Donald, and find nothing in it contrary to the faith and morality of the Catholic Church.*

**JAMES THYLE,**

*Vic. ap. of Aberdeen.  
Glasgow, Dec. 10, 1828.*

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*We, the undersigned, approve, and recommend to the faithful of our Diocese this improved edition of the Christian's Pocket Library.*

**+ JOS. SIGNAL,**

*Cath. Bp. of Quebec.  
Quebec, June 9, 1833.*



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